

THE
HOLY LAND:
CONTAINING
GEOGRAPHICAL AND HISTORICAL
SKETCHES,
FOR
SUNDAY-SCHOOLS, BIBLE-CLASSES, AND FAMILIES.
BY
GEORGE H. EMERSON.

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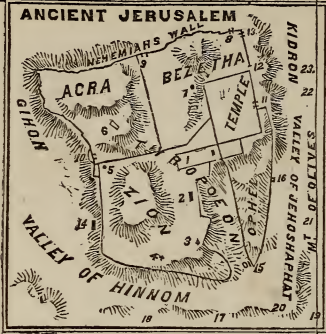
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PLACES REFERRED TO ON THE MAP OF PALESTINE.

- | | |
|-----------------------|--------------------|
| 1. Gebal. | 34. Mt. Ebal. |
| 2. Beirut. | 35. Mt. Gerizim. |
| 3. Sidon. | 36. Jacob's Well. |
| 4. Sarepta. | 37. Shiloh. |
| 5. Tyre. | 38. Bethel. |
| 6. Acre. | 39. Gibeah. |
| 7. R. Leontes. | 40. Antipatris. |
| 8. Mt. Hermon. | 41. Dor. |
| 9. Dan. | 42. Cæsarea. |
| 10. Cæsarea-Philippi. | 43. Joppa. |
| 11. Lake Merom. | 44. Lydda. |
| 12. Safed. | 45. Ekron. |
| 13. Capernaum. | 46. Ashdod. |
| 14. Magdala. | 47. Ascalon. |
| 15. Tiberias. | 48. Gath? |
| 19. Cana. | 49. Gaza. |
| 20. Nazareth. | 50. Gerar. |
| 21. Mt. Tabor. | 51. Beersheba. |
| 22. Endor. | 52. Hebron. |
| 23. Little Hermon. | 53. Bethlehem. |
| 24. Nain. | 54. Mt. of Olives. |
| 25. P. Jezreel. | 55. Bethany. |
| 26. Gilboa. | 56. Jericho. |
| 27. Bathshan. | 57. Engedi. |
| 28. Gadara. | 58. Masada. |
| 29. Mt. Carmel. | 59. R. Arnon. |
| 30. Megiddo. | 60. R. Jabbok. |
| 31. Taanach. | 61. Nebo? |
| 32. Samaria. | 62. Gilead. |
| 33. Shechem. | |

PLACES REFERRED TO ON THE PLAN OF
JERUSALEM.

- | | |
|------------------------------|-----------------------------|
| 1. Solomon's Palace. | 13. Fish Gate. |
| 2. Dwellings of the Priests. | 14. Lower Pool of Gihon. |
| 3. David's Palace. | 15. Pool of Siloam. |
| 4. David's Tomb. | 16. Fountain of the Virgin. |
| 5. Tower of Hippicus. | 17. Tophet. |
| 6. Hezekiah's Pool. | 18. Hill of Evil Counsel. |
| 7. Castle of Antonio. | 19. Mount of Offence. |
| 8. Old Gate. | 20. King's Garden. |
| 9. Ephraim Gate. | 21. Village of Siloam. |
| 10. Valley Gate. | 22. Garden of Gethsemane. |
| 11. Water Gate. | 23. Tomb of the Virgin |
| 12. Sheep Gate. | Mary. |

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P R E F A C E .

THAT an acquaintance with the physical character of the Holy Land is a most valuable preparation for reading the narrative and historical portions of the Bible, there can be no occasion to prove. Certainly the propriety of communicating such preparatory knowledge to the young will not be called in question. He who reads the Bible knowing beforehand something of the prominent localities it recognizes, has an immense advantage over one not possessing such preliminary information.

This little book is intended for the use of BIBLE-CLASSES, and the larger classes in SUNDAY-SCHOOLS. Its plan is to put the

scholar, as it were, *into* the Land of the Bible; and, while his eye rests on a particular city, mountain, plain, valley, or river, to acquaint him with some of the Scripture events or scenes connected therewith. Of course, not many details will be looked for in a work of so narrow dimensions; nor will it be expected that every Scripture locality is brought under view. Yet it is confidently believed that enough information is given to prepare the scholar for reading the Bible with a new interest, and therefore with increased profit.

The map, accompanying the book, will serve the student's purpose while committing the lesson; and it is expected that he will verify, as far as practicable, every geographical statement, by careful reference thereto. Indeed, without constant reference to a map, very little knowledge of the Holy Land can be distinctly conveyed. The teacher will greatly

facilitate the recitations by using in connection therewith some one of the large maps of Palestine expressly prepared for Sunday-Schools. Every school should have one.

Let every lesson be thoroughly committed.

To secure this only valuable result, no regard should be had to the length of the recitation. Let what is attempted be executed well, however small may be the task attempted. It is *earnestly* hoped that teachers will pay strict regard to this rule.

A series of questions, prepared, as far as practicable, so as to suggest without *anticipating* the answer, have been appended, for the use of teachers who may need them. Still, the teacher will further the interests of his class far better by *getting the lesson himself*. This will enable him to conduct the recitation without depending on the unavoidably dull and mechanical process of read-

ing the questions. An acquaintance with the subject-matter will prompt the question most likely to meet the immediate object.

In the preparation of this book resort has been had to the usual authorities. Among these may be named Robinson, Kitto, Calmet, Röhr, Stevens, Nevin, and Clarke. It is hardly necessary to say, that without constant reference to Robinson's "Biblical Researches in Palestine," no progress could be made in a work like the one here attempted.

CONTENTS.

CHAPTER I.	Page
NAMES AND GEOGRAPHICAL POSITION OF THE COUNTRY, .	13
CHAPTER II.	
POLITICAL DIVISIONS AND GENERAL CHARACTER, . . .	17
CHAPTER III.	
PHœNICIA,	21
CHAPTER IV.	
PHœNICIA, CONTINUED,	26
CHAPTER V.	
PHœNICIA, CONTINUED,	31
CHAPTER VI.	
THE MOUNTAINS OF LEBANON,	35
CHAPTER VII.	
THE MOUNTAINS OF LEBANON, CONTINUED,	40
CHAPTER VIII.	
MOUNT HERMON AND SOURCES OF THE JORDAN,	44
CHAPTER IX.	
SEA OF GALILEE AND VICINITY,	50
CHAPTER X.	
SEA OF GALILEE AND VICINITY, CONTINUED,	53
CHAPTER XI.	
NAZARETH AND NEIGHBORING LOCALITIES,	57

CHAPTER XII.

MOUNTS TABOR, LITTLE HERMON, GILBOA, 62

CHAPTER XIII.

MOUNT CARMEL AND THE PLAIN OF ESDRAELON, . . . 65

CHAPTER XIV.

SAMARIA. — MOUNT GERIZIM. — JACOB'S WELL, 71

CHAPTER XV.

SHECHEM. — SHILOH. — BETHËL, 75

CHAPTER XVI.

ANTIPATRIS. — PLAIN OF SHARON. — CÆSAREA, 81

CHAPTER XVII.

THE PHILISTINE CITIES, 86

CHAPTER XVIII.

BEERSHEBA. — HEBRON. — BETHLEHEM, 92

CHAPTER XIX.

JERUSALEM, 97

CHAPTER XX.

JERUSALEM, CONTINUED, 103

CHAPTER XXI.

JERUSALEM, CONTINUED, 110

CHAPTER XXII.

THE ENVIRONS OF JERUSALEM, 115

CHAPTER XXIII.

MOUNT OF OLIVES. — JERICO, 119

CHAPTER XXIV.

THE JORDAN. — DEAD SEA, 125

CHAPTER XXV.

ADJACENT COUNTRIES, 131

QUESTIONS, 137

THE HOLY LAND.

CHAPTER I.

NAMES AND GEOGRAPHICAL POSITION OF THE COUNTRY.

1. THE Land of the Bible is spoken of under several different names. It is very generally called THE HOLY LAND. It has received this name because it was selected by God for a holy purpose. It was made the residence of his chosen people, the Jews. It was made the place where men should know the true God when in all other countries they were ignorant of him. It was made the place where the pure worship of God should be preserved while in all other regions men were sunk in idolatry. It was made the place of Christ's nativity, ministry, and death. It was made the place where the Christian religion should be given to the world, and where efforts for its spread among men should be commenced. These things are very good reasons why the country should be called The Holy Land.

2. PALESTINE is the most common geographical name. It is the name which generally appears on the map. It received this name from the Philistines. The Philistines occupied the southern por-

tion of the country, near the sea. They were a commercial people, and were known to the Greeks. Hence, the Greeks usually called the whole country Palestine; and it is from them chiefly that this name has come into use. The name also appears in the Bible. It will be convenient to speak of the country generally under one or the other of its most frequently used names — Palestine or the Holy Land.

3. The first name known in the Bible is **THE LAND OF CANAAN**. Canaan was first the name of a man. He was the son of Ham, and the grandson of Noah. After the confusion at Babel, the descendants of Noah were scattered over different parts of the earth. The country we are about to describe fell to Noah's grandson, Canaan. The territory was divided among Canaan's eleven sons, and so it was called the Land of Canaan. This name appears very frequently in the Old Testament.

4. The country is also called **THE LAND OF ISRAEL**. Israel is a name given to the patriarch Jacob; and, hence, the descendants of Jacob were called the People of Israel. This was God's chosen people. The name of Jews was given the same people at a later period. The country first occupied by the Canaanites was given to this people. So the Israelites drove out the Canaanites, and took possession of the land. And hence it received the name Land of Israel.

5. Another name given to the country was **THE LAND OF JUDAH, or JUDEA**. There were twelve tribes of the Israelites. Each tribe had a distinct name, which name was given to the part of the territory it was to occupy. Judah was the name

of much the largest tribe. This tribe was destined to attain very great importance among the Israelites. Hence its name came to be applied to the whole country. Thus, what was first called the Land of Canaan, and next the Land of Israel, received for another name The Land of Judah, or, more briefly, Judea. The country is even now often called Judea.

6. Still another name appears in THE LAND OF PROMISE. The land was to be the inheritance of the chosen people, the Israelites, or Jews. As an inheritance, it was promised to the patriarchs Abraham, Isaac, and Jacob. It was literally a *promised* land, and hence the name Land of Promise. This name appears in the New Testament.

7. On looking at the map of the Eastern Continent, we find the country called Palestine in the western part of Asia. Its whole western side is seen to be a coast washed by the Mediterranean Sea. On its northern side we find the country named Syria. We observe that the territory named Syria also touches the eastern side as far south as the Dead Sea. If we use a Bible-map, we discover, on the south, a region called Edom, or Idumea, or, perhaps, Arabia Petræa. This region has, at different times, been known by all these names. Its modern name is Arabia. If, now, we are asked how Palestine is bounded, we can answer, Palestine is bounded on the north by Syria, on the east by Syria and the Dead Sea, on the south by Edom or Idumea, and on the west by the Mediterranean Sea.

8. If we compare Palestine with most of the other countries near it, we perceive it to be a small

territory. It will also seem small when we view it with an eye to the important place it holds in the world's history. Its extreme length from north to south is about one hundred and eighty miles. Its greatest width is about a hundred miles. Its average width is sixty-five miles. Hence, its whole area is rising eleven thousand square miles. It must be remembered, however, that Palestine is a hilly country, so that a due estimate of the extra surface arising from the unevenness of the land will considerably increase the number of square miles. By comparing Palestine with our own New Hampshire, we perceive that the two countries bear a general resemblance. Both are shaped somewhat alike, are nearly of equal size, and are hilly countries, especially in the north.

9. Among the places mentioned in the Bible are Babylon, Nineveh, Antioch, Tarsus, Ephesus, Athens, Rome, and Egypt. Jerusalem was the great metropolis of the Holy Land. The position of Jerusalem with reference to the places just enumerated will indicate very generally the position of the Holy Land with reference to other countries named in the Bible. Babylon was about east from Jerusalem, and distant from it about five hundred miles. Nineveh was to the north-east, and distant about six hundred miles. Antioch was to the north, and distant about three hundred miles. Tarsus was to the north, and distant near four hundred miles. Ephesus was to the north-west, and distant six hundred miles. Athens is toward the north-west, and distant about seven hundred and fifty miles. Rome is somewhat west of north-west, and is about fourteen hundred miles from Jerusalem. The northern part of Egypt is a little south of west from Jerusalem, and

is distant from it about two hundred miles. All the places here named, except Babylon and Nineveh, could be reached by vessels from Palestine sailing on the Mediterranean Sea. It will greatly aid the student of the Bible to commit these particulars *thoroughly* to memory, as it will enable him to locate distinctly and accurately many important Scripture events.

10. Palestine is about six thousand miles from Massachusetts. It is twice as far off as England. Its direction from Massachusetts is a little south of east. It is embraced within the same parallels of latitude as the southern halves of Georgia, Alabama, and Mississippi.

CHAPTER II.

POLITICAL DIVISIONS AND GENERAL CHARACTER.

1. THE political divisions of Palestine were different at different periods of its history. While it was the land of Canaan its divisions corresponded to the names of the sons of Canaan. The locality of these several divisions cannot be very accurately determined. It is probable that the Hivites lived in the north. The Phœnicians were Canaanites, and lived also in the north. In the south were the Hittites, the Perizzites, the Jebusites, and the Amorites. A tribe more distinctively known as Canaanites occupied the middle. East of the Jordan were the Girgashites, the Kenites, Kenizzites, and Kadmonites. The Philistines on the south-west were

Canaanites. Familiarity with these names will be of much assistance in reading the Old Testament history. It was from most of these tribes that the Israelites were to conquer the "land of promise."

2. New political divisions took place after the Israelites entered the land to possess it. There were twelve tribes of Israel. These were named as follows: Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph, and Benjamin. Before the conquest the tribe of Joseph was divided into the two tribes of Ephraim and Manasseh. A portion of the territory was assigned to each of these tribes. The tribe of Manasseh received half its allotment on the west side of the Jordan, and the other half on the east. The phrase "half-tribe of Manasseh" means the people living on one of these separate allotments.

3. The tribes of Asher, Naphtali, Zebulun, and Issachar, had allotments in the north. The tribes of Judah, Dan, Benjamin, and Simeon, had allotments in the south. The allotments of Ephraim and one of the half-tribes of Manasseh were in the middle. East of the Jordan, or "beyond Jordan," were the allotments of the other half-tribe of Manasseh, Reuben, and Gad. The labor and application necessary to fix these names and localities in the memory are amply repaid in the light they throw on very much of the Old Testament. The tribes of Israel entered the Holy Land 1451 years before Christ. Solomon became King of Israel 1015 years before Christ. Hence the period between these two events is 436 years. Very much of the Old Testament history of this period is an account of the conflicts between the tribes of Israel and the tribes of Canaan.

4. Under David, father of Solomon, all the tribes were consolidated into one kingdom. Under Rehoboam, son of Solomon, the kingdom was divided into two parts. This was 975 years before Christ. Ten of the tribes revolted, and kept the name of Kingdom of Israel. The two remaining tribes of Judah and Benjamin took the name of Kingdom of Judah. Hence there was a third political division into *two kingdoms*.

5. In the time of Christ Palestine was divided into three provinces. These were Galilee, Samaria, and Judea. Galilee was on the north, and consisted of "Upper" and "Lower" Galilee. Judea was on the south. The middle embraced Samaria. Samaria did not, however, extend quite to the sea-coast. The narrow plain which separates it from the sea belonged to Judea. Judea was the largest province, and Samaria was the smallest. The narrative portions of the New Testament are based on this fourth political division. It may be of service to remember that in New Testament times all Palestine was subject to the Roman government.

6. The country east of the Jordan is not generally considered as strictly within the limits of Palestine. Many allusions, however, are made to it in the Bible. It is generally spoken of as the land "beyond Jordan." In the time of Christ its general name was Peræa. It was divided into eight districts. Among these were Peræa (in the limited sense), Gilead, Decapolis, and Trachonitis. Decapolis was a district of *ten cities*.

7. North of Galilee were Phœnicia and the Lebanon mountains. These regions are not usually considered as parts of Palestine. They are more properly the natural boundaries of Palestine on the

north. We have seen that the Phœnicians were a tribe of Canaanites. Their territory was a long and narrow plain between the sea and the Lebanon mountains. The conquests of the Israelites were never intended to embrace this region. A description of the Holy Land may very properly commence with Phœnicia.

8. It is always to be borne in mind that the political divisions recognized in the Bible seldom have the precision of modern times. The boundary lines which now divide nations are mostly mathematically exact. The boundary lines separating the nations of the Bible are seldom distinct, and often change with the progress of history. Hardly any two maps of the country agree exactly; but the agreement, however, is near enough for practical purposes.

9. The general character of the Holy Land may be considered as embracing four strongly-marked features. The *first* is the extremely mountainous region of Lebanon in the north. The *second* is the narrow plain which runs almost the entire length of the Mediterranean coast. The *third* is the deep valley of the Jordan, which runs from the Lebanon mountains to the extreme southern boundary. The *fourth* is the mountainous ridge which runs through the middle, separating the coast plain from the Jordan valley. It may be added that a range of high mountains walls in the whole country on the east of the Jordan.

10. Palestine is spoken of in the Bible as "a land flowing with milk and honey." This language means that the country was very fertile. The Bible particularly speaks of it as fruitful, as rich in pastures, as a good soil for tillage, as a goodly

heritage. It also speaks of it as containing a large and thriving population. The present state of the country is in sad contrast with these glowing pictures of fertility and abundance. Indolence and despotic government have turned the garden into a desert. Palestine only needs the hand of industry to make it once more "a land flowing with milk and honey."

CHAPTER III.

PHŒNICIA.

1. TRAVELLERS usually approach the Holy Land by way of the Mediterranean Sea. Their first glimpse of the country is a view of the higher elevations of Lebanon in the north. We have already seen that this mountainous region is not generally regarded as within the strict limits of Palestine. Yet the two regions are vitally connected in the Bible history. Anything like a comprehensive account of the one will require some account of the other. As an introduction to the country more properly called Palestine, we cannot do better than take a survey of the region on its north, which embraces the mountains so famous in the Bible as Lebanon.

2. In sailing towards this northern region we discover a narrow level tract between the base of the mountains and the shore. On the south this plain seems to terminate in the latitude of the ancient city of Tyre. This line of latitude we may regard as the dividing line between Palestine on the south and the region of Lebanon on the north.

From the site of Tyre we may follow the coast to the north for the distance of about one hundred and twenty miles. For this whole distance the narrow plain between the sea and the base of Lebanon is kept up. In some places the surface of this plain is broken. Occasionally the feet of the mountain entirely cross it. Sometimes this interruption runs into the sea and forms a rough promontory. In other places the interruption is in the shape of a rough, rocky, and slightly-elevated spur from the mountain. As a general thing, however, the tract, for the whole distance of a hundred and twenty miles, presents quite a level surface.

3. We may also observe that this long plain is much narrower in some places than in others. In some places it is near twenty miles wide. In other places the base of the mountains comes close to the shore. There are also frequent indentures along the coast. In some of these indentures the inlet of the sea is nearly across the whole width of the plain. The boundaries of the plain, both on the water and the mountain sides, are in fact quite irregular. Its average width is estimated at about nine miles.

4. The traveller does not fail to notice the numerous islands scattered along this line of coast. Many of these islands are tolerably near the main land. They serve to break the swell of the sea before it can reach the main shore; and when the main body of the sea is very rough, the water between the islands and the coast is comparatively calm. The frequent indentures before spoken of make excellent natural harbors. A mere glance shows that this narrow region, with its islands, bays, and harbors, is wonderfully adapted to purposes of trade and navigation. No other country anywhere near Pales-

time has so many and so good natural sea-ports. No other country has such extraordinary facilities for a thriving and extended commerce. No other country is by its position and structure so completely mistress of the waters of the Mediterranean. The history of this singularly-shaped region shows that it once had a population that knew how to improve its great facilities. It is indeed the great seat of the trade, manufacture, and navigation, described in the Bible. This level strip, nine miles in width, a hundred and twenty miles in length, and intervening between the mountains of Lebanon and the Mediterranean Sea, is none other than the renowned Phœnicia.

5. In taking a land tour through the plain of Phœnicia the traveller passes over the sites of several cities famed in the times of the Bible. In the northern part are the remains of the ancient city of Aradus. It is known in the Bible as Arvad. The Arvadites were the descendants of Arvad, one of the sons of Canaan (Gen. 10 : 18). They were skilful mariners. They took a prominent part in the commerce for which Phœnicia was celebrated. The city was built upon a steep, rugged, and narrow island, two miles from the main shore. Many of its buildings were exceedingly lofty. Considering its narrow dimensions, it contained a large population, and it is believed to have exercised authority over much of the near coast territory.

6. Following the coast a little more than twenty miles south of Aradus we come to the ruins of Arka. The Arkites were the descendants of another son of Canaan. Their city was a place of considerable importance. Its ruins are even now visible, and indicate architectural strength and elegance.

7. Continuing our course to the south, we reach Byblus. This is the Gebal of Scripture, the city of the Giblites (Josh. 13 : 5). Its site is about fifty-five miles south of Aradus. It is situated on rising ground, and very near the shore. The mountain presses close upon its eastern side. It was famous in ancient times as the supposed birthplace of the pagan deity called Adonis. The city is still inhabited, its population numbering about two thousand.

8. Twenty miles further south is the city of Beirut. This city was known to the ancient Greeks and Romans as Berytus. It is uncertain whether the Scriptures make any mention of it. Some writers suppose it to be the Scripture "Berothai," which was one of the "cities of Hadadezer" (2 Sam. 8 : 8). The similarity of the two names is the only reason for the supposition. It is now the most important city on the whole coast, and is the principal sea-port of the Holy Land. It is the centre of trade for the whole country, and is the port of the trade carried on between the great city of Damascus and the western nations. On a small scale, it is the same to the Holy Land and neighboring regions that Boston is to New England. Travellers sailing up the Mediterranean for Palestine generally land at Beirut. It is one of the homes of the American missionaries.

9. Beirut is a beautiful city, its position giving it a picturesque appearance. It is bounded on three sides by quite elevated ground. It is located on the northern side of a long promontory. It faces the water, looking towards the north. The ground on which it is built slopes gradually into the sea. Outside of the city, especially on the south, are numerous gardens and trees. From many of

its houses is had a very commanding view of one of the highest peaks of Lebanon. The general mountain scenery from Beirut is exceedingly beautiful. The city has had a checkered history, and has suffered much from war. It has been at different times in the possession of several nations. In some instances it has been nearly destroyed by the conquering army. Once it was destroyed by an earthquake. It had an eventful experience during the wars of the Crusaders. It was at one period a prominent seat of Grecian learning. Beirut is worthy of particular notice, because it is now a principal point of departure with travellers in Palestine. Roads lead from it to many of the principal cities named in the Bible, and one road in particular crosses the mountains of Lebanon, and connects Beirut with Damascus.

10. Continuing the southerly course from Beirut, the traveller passes along a very difficult road, sometimes leading across rocky promontories and deep sands. In some places it is narrowed into a mere path between the mountains and the sea. Occasionally it leads along the edge of sandy coves. The route, as a whole, is comparatively uninteresting. The plain grows more irregular, and the mountains bounding it on the east become smaller and less imposing. On the whole, the country is barren and cheerless. At a distance of about twenty miles from Beirut the scene suddenly changes, bringing us in sight of dense foliage and numerous gardens. A small promontory juts out into the Mediterranean, and an ancient wall separates this promontory from the main land. On the promontory side of the wall is the site of one of the most mighty cities of antiquity, and renowned

for its strength and opulence in Scripture history. This city is the famed Sidon.

CHAPTER IV.

PHŒNICIA, CONTINUED.

1. SIDON is called in the Bible Zidon. This name was at first given to the whole country of Phœnicia. The name of Phœnicia was given to it by the Greeks and Romans at a much later period. The city is supposed to have received its name from Zidon, the eldest son of Canaan. It is the most ancient city in Phœnicia. Most of the cities of Phœnicia are supposed to have been settled by colonists from Sidon. The poet Homer makes mention of the city. When the Israelites took possession of the Holy Land, Sidon was assigned to one of the tribes. They were never able, however, to conquer the place. The city was famous for its prosperous commerce, and also for the luxury and vice which too often result from such prosperity. It was the seat of extensive manufactures. It was particularly distinguished for its manufacture of glass. The fine arts were also cultivated within its borders.

2. Over seven hundred years before the appearing of Christ Sidon was conquered by the Assyrians. About three hundred and thirty years before Christ it was conquered by Alexander the Great. At the time of Christ's appearance, Sidon, with all the rest of the country, was in the possession of the

Romans. At this period its commerce and power had greatly diminished, though it was still quite an opulent city. We are informed that Christ came into the *territory* of Sidon (Matt. 15 : 21). We are not informed that he ever entered the *city*. The apostle Paul tarried here among friends (Acts 27 : 3). Many good buildings still exist in Sidon, and several of the best houses are built upon the wall which crosses the promontory. The streets, however, are narrow and crooked. The once excellent harbor is now destroyed. Where the water was once deep enough for large vessels, only small boats can now float. The city still has some trade, though much has been diverted to Beirut. The city, with the plain belonging to it outside the wall, is well watered. The plain abounds in fruit-trees and gardens. The present population of Sidon does not probably exceed six thousand.

3. On leaving Sidon the traveller is naturally anxious to reach a city of still greater renown. This city is the ancient Tyre. It is situated about eighteen miles south of Sidon. We have already seen that it may properly be regarded as the southern termination of Phœnicia. In travelling the route between the Sidon and Tyre, we pass along what is more particularly known as the Phœnician plain. In many places this plain is seen to be quite narrow, and its greatest width is not more than a mile. The mountains or elevated lands on the east sometimes come very near the shore. Though called a plain, its surface is, nevertheless, undulating. Its soil is capable of much cultivation. It is observed that, except in the vicinities of Sidon and Tyre, it is, for the most part, in a waste condition. The mountains which wall it in on the east are

seen to be much lower than they are further north, being, in fact, simply high lands, with occasional bluffs. Even their tops admit of cultivation, and are generally covered with trees and shrubbery. Occasional villages adorn the sides of these elevated grounds. Nothing of the kind is seen on the route north of Sidon.

4. About seven miles from Sidon, we come in sight of ruins. These ruins are near by a village called Sarafend, which is believed to be the "Zarephath, which belongeth to Zidon," of the Old Testament (1 Kings 17 : 9). In the New Testament it is called "Sarepta, a city of Sidon" (Luke 4 : 26). The place was distinguished as the residence of the prophet Elijah during a famine in Israel. He resided in the house of a poor widow, whose son he restored to life.

5. No traveller enters within the walls of ancient Tyre without experiencing peculiar emotions. He does not forget that he has entered upon the site of a city that was once the mistress of the seas. He recollects with what graphic language the Bible describes its power, opulence, and commercial prosperity. He calls to mind, also, the strong passages in which the wickedness of the inhabitants was depicted. He is also reminded that the ground beneath his feet was the subject of fearful prophecy, and he cannot open his eyes without seeing a literal and startling fulfilment of the prophecy.

6. Tyre is believed to have been a colony of Sidon. If so, it soon outstripped the mother country. In its day it became the greatest commercial city the world had ever seen, and was the great mart of trade for the world. People from every nation mingled in its streets. Here the products

of every country were bought, sold, and exchanged. The ships of Tyre were in every port, and its mariners were famed for their skill and daring. Tyre colonized various cities on the islands and shores of the Mediterranean. Carthage, Utica, and Cyprus, were settled by Tyrians. Tyre obtained great wealth from extensive silver mines in Spain. Its ships brought tin from Britain. The resources of every known land were made to add to the opulence and greatness of Tyre. The merchants of Tyre were called "princes." Its traffickers were said to be "the honorable of the earth." Tyre itself was called "the crowning city" (Is. 23: 8). We read of its "riches," of its "fairs," of its "merchandise," of its "mariners," of its "pilots," of its "caulkers," and of "its men of war" (Ezek. 27: 27). In all these things Tyre was greatly before any other city of the world.

7. The site of ancient Tyre was an island. It was about a mile in length, and not much over a quarter of a mile in width. It was about half a mile from the main shore. It is not *now* an island, as an isthmus half a mile in width connects the northern half of the island with the main land. This isthmus was occasioned by a causeway constructed by Alexander the Great. The causeway was built that the conqueror might reach the walls of the city. Deep sands washed up by the sea have changed the original work of Alexander into the present isthmus. The harbor of Tyre, which once floated the commerce of the world, is now filled with sands, and with the ruins of the ancient city. These ruins are all that remain of the once mighty metropolis.

8. Tyre was "a strong city" in the time of

Joshua (Josh. 19: 29). It was "a strong hold" in the time of David (2 Sam. 24: 7). The Bible makes particular mention of Hiram, King of Tyre. He was a contemporary of Solomon, King of Israel. At one time very friendly relations existed between the two kings. Hiram supplied Solomon with cedar-wood, precious metals, and workmen for the building of the great temple of Jerusalem, and also furnished him with navies for the navigation to Ophir. In return Solomon gave Hiram corn and oil, and several towns in the northern part of his kingdom, near Tyre (1 Kings 9: 10-14; 10: 22).

9. Tyre is renowned in the history of war for the perseverance with which it resisted its invaders. After every other city of Phœnicia was conquered Tyre often proved impregnable. It withstood Nebuchadnezzar, King of Babylon, thirteen years. Of all the conquests of Alexander the Great, none caused him so much labor and difficulty as the conquest of Tyre. The city resisted his attack for more than six months. He finally succeeded, after building the causeway, which enabled him to approach its walls by land. This was three hundred and thirty-two years before Christ. At the time of Christ's appearance, Tyre, like Sidon, was in possession of the Romans. At this period the importance of the city had greatly diminished. It was, however, still the mistress of a large commerce. We are informed that Christ came into the coast of Tyre (Matt. 15: 21). It was also visited by the apostle Paul (Acts 21: 3, 7).

CHAPTER V.

PHŒNICIA, CONTINUED.

1. THE Tyrians greatly abused their prosperity. Opulence introduced luxury, and luxury was followed by corruption and wickedness. The people were arrogantly proud of their commercial position, and were exceedingly tyrannical in their exercise of power and influence. They oppressed their colonies, and were overbearing and exacting in their intercourse with the inhabitants of other cities. Their insolence was felt to be more oppressive than the dominion of avowed conquerors. Sometimes most of the Phœnician cities made common cause with the invading army for the chastisement of Tyre. Because of its pride and wickedness, prophets were inspired to predict that calamities should befall it. It was declared that "many nations should come up against" it, and "destroy the walls of Tyre, and break down her towers." The city was to become "like the top of a rock," and was to "be a place for the spreading of nets in the midst of the sea." It was to "become a spoil to the nations." It was declared of the enemies of Tyre that "they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones, and thy timber, and thy dust, in the midst of the water." It was further predicted that Tyre should "be built no more" (Ezek. 26).

2. Entering the island, or peninsula, on which ancient Tyre was situated, we shall have visible

proof of the exact fulfilment of these prophecies. We see that its walls and towers are broken down, and their ruins buried along the shore. The site of the ancient city is for the most part "the top of a rock." If we visit the southern part of the peninsula, we shall find fishermen drying their nets on the rocks. In the few dirty hovels which make the modern town, we see that Tyre has never been built again. We behold realized the graphic prediction, "Thy riches and thy fairs, thy merchandise, thy mariners, and thy pilots, thy caulkers, and the occupiers of thy merchandise, and all thy men of war that are in thee, and in all thy company, which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin." These words, and a most graphic description of Tyre, are contained in the 27th chapter of Ezekiel. The chapter has reference to the most prosperous period of its history. This was about six hundred years before Christ. Nothing can exceed the contrast between the pomp, opulence, and power, of ancient Tyre, and the wretched appearance of the town now built on its site.

3. Besides the ancient cities which have now been particularly noticed, there were many inhabited places in ancient Phœnicia. The whole country, indeed, was densely populated. Could we pass through the territory as it appeared in Bible times, we should discover numerous thriving neighborhoods along the entire coast. Nearly every island and cove was the site of a town or city. None, however, came to exercise a commanding influence, except Sidon and Tyre. The preëminence of these two cities was so marked that the whole region was spoken of as "the coasts of Tyre and Sidon" (Matt. 15 : 21).

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4. The inhabitants of ancient Phœnicia never were united under one independent government of their own. Each city, with its immediate territory, had a distinct government; and hence there were many independent sovereignties in Phœnicia. Each of the chief rulers had the title of king. Thus Hiram was simply king of *Tyre*. He was not rightfully king of *Phœnicia*. Even the cities which Tyre colonized had their own separate kings assigned them. Hence it was a literal saying that Tyre was a "crowning city" (Isaiah 23 : 8). On great emergencies the cities of Phœnicia would unite to resist a common enemy. On such occasions the commercial greatness of Tyre made it head of the confederacy. In its days of prosperity Tyre naturally exercised a great influence over the other Phœnician communities. We have already seen that its use of this influence was often very despotic. Yet the political dominion of Tyre was never *acknowledged* by the other cities.

5. We have seen that Phœnicia was chiefly distinguished for its commerce. It was also noted as a manufacturing country. Sidon is famed in history for the invention of glass. The Tyrian dyes excelled those of every other city. When Solomon built the temple at Jerusalem he was dependent on the mechanical skill of the Phœnicians. Tyre furnished him with artisans "skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson" (2 Chron. 2 : 14). The manufactured ornaments of Phœnicia were in such high repute that they were sought for by foreign princes.

6. To commerce and manufactures Phœnicia added agriculture. The soil was on the whole very

fertile. Even in modern times, while much of the country is neglected, pomegranate-trees, palms, fig-trees, are found in abundance, and even delicate plants grow in the open air. Wheat, rye, barley, and cotton, are easily raised. There is also an abundance of citrons, oranges, figs, and dates. In Bible times the capabilities of the soil were thoroughly developed by a large and industrious population. Hence, among the various exports of Phœnician commerce were the agricultural productions of its own soil.

7. Notwithstanding the corruption and wickedness which doomed Tyre to the severe judgments of heaven, Phœnicia deserves honorable mention for its salutary influence on other nations. Wherever the power of Babylon and other great empires was felt, cities were destroyed, and industry and civilization were arrested. Phœnicia founded colonies, established industry, and spread civilization. Phœnicia was also a beautiful country; and the sites of its many cities, some of them perched as it were on island rocks, were exceedingly picturesque. The sides of Lebanon, which bounded the country on the east, were covered with green trees. Some of the higher elevations present an exceedingly imposing appearance. Several rivers of various sizes, rising in the mountains, crossed the plain country, their sides everywhere lined with verdure. Nothing could exceed the varied beauty of Phœnicia, with its waters covered with shipping, its islands and level tract crowded with cities, and everywhere exhibiting a thriving vegetation. The green forests hemming it in on the east, and the many majestic peaks of Lebanon, overlooked the whole extent of the country. It should be added

that the greatness of Phœnicia never came into competition with Palestine. The relations between the two countries were both friendly and mutually advantageous, and a thriving trade kept up a constant intimacy between the separate nations.

CHAPTER VI.

THE MOUNTAINS OF LEBANON.

1. UNDER the single name of Lebanon the Bible includes all the mountains on the north of Palestine. There are numerous allusions to Lebanon in the Scriptures, some of which are expressed in the most poetic and figurative language. In describing the effects of the Gospel in blessing "the wilderness and solitary place," it is said "The glory of *Lebanon* shall be given to it" (Isaiah 35 : 1, 2). In view of man's wickedness, it is said, "*Lebanon is ashamed* and hewn down" (33 : 9). It was declared of Israel, that if it would be healed of its backsliding and iniquity, "he should cast forth his roots *as Lebanon*." It was added, "His branches shall spread, and his beauty shall be as the olive-tree, *and his smell as Lebanon*." Again, in the same connection, it is added, "*the scent thereof shall be as the wine of Lebanon*" (Hosea 14 : 5-7). The conduct of Nebuchadnezzar, in carrying away the treasures of the temple at Jerusalem, is described as that of "a great eagle with great wings * * * which *came unto Lebanon* and took the highest branch of the cedar" (Ezek. 17 : 3). In setting

forth the judgment to come upon a people, it was declared, "The *violence of Lebanon* shall cover thee" (Habakkuk 2 : 17). It was the earnest desire of Moses, on being forbidden to enter the promised land, that he might see Lebanon. "I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, *and Lebanon*" (Deut. 3 : 25). It would be easy to select a greater number of passages in which the Bible makes beautiful allusions to mountains of Lebanon. Every student of the Bible will naturally desire to learn something of the general appearance and character of the elevations so often referred to.

2. Lebanon signifies "white." Writers differ as to the reason of this name. Some say the name is given because the tops of the mountains are white with snow the greater part of the year. Others say that the name was suggested by the limestone nature of the mountains, which present everywhere a whitish appearance.

3. Before attempting anything like a minute description of Lebanon, it will be well to form some conception of its general appearance. To do this, we may take, in imagination, a position from which we can have at once a view of the whole region of the mountains. We look first to the north, and perceive that Lebanon takes its rise very nearly in the latitude of what we have seen to be the northern termination of Phœnicia. It will be accurate enough for practical purposes to say, that the ancient Phœnicia and the mountains of Lebanon take their northern rise in the same latitude. Between this line and the latitude of Sidon is a distance of eighty or ninety miles. This extent

of country includes the main bulk of Lebanon. We observe that the mountains are very numerous, and that a great many very deep and narrow valleys intervene between them. In some places the elevations have the appearance of groups. In other places they are linked together in the form of ridges. The course of the ridges is quite irregular. The heights of the elevations are seen to vary greatly. Some of the tops terminate in high peaks, while others have a rather level surface. We find that, as regards height, form, direction, and general appearance, the Lebanon mountains present a marked *variety*.

4. In particular, we observe one very deep and wide valley running almost the whole length of this mountainous region. The direction of this great valley is from north-east to south-west, its course being thus parallel to that of the sea-coast. We see that the course of the valley is through the very centre of the mountains. The valley thus forms two grand divisions of Lebanon. One division embraces the mountains on the west side, and hence between the valley and the sea. The other division embraces the mountains on the east side.

5. We have noticed that the mountainous region presents a marked variety of form, height, and direction. There is, however, a *general* uniformity in the character and course of the mountains. We do not hesitate to speak of them as comprising two general ranges, separated by a deep valley, and running from the north-east to the south-west. If now we look at the map, we may notice that the mountains on the west of the valley, and next the Mediterranean Sea, are called the western range. The

distinctive name given to this range is *Libanus*. We also observe that the mountains on the eastern side of the valley are called the eastern range. This range is called *Anti-Libanus*. The long, broad and deep valley separating Libanus from Anti-Libanus is called Coele-Syria, which means *Hollow Syria*.

6. On reaching the latitude of Sidon there is an abrupt change in the appearance of the mountains, as here the two great ridges and separating valley suddenly terminate. South of this the course of the mountains is much more irregular, and they are scattered over a wider surface. The separate hills and ridges are generally much smaller, and the valleys are much broader. In imagination we may take a position where the great ridges terminate, and have a general view of the mountainous region stretching off to the south.

7. First, casting a look along the country directly south of the great western range, or Libanus, we see that the whole space is filled with groups of hills very much lower than the great range itself. It seems indeed to be a sort of continuation of Libanus on a much lower, and broader, and more irregular scale. This region of hills ends about fifty miles to the south. The town of Nazareth is situated among the last of the hills of this continuation of Libanus. Nazareth, it will be recollected, is the place where Jesus spent most of his life. It is a little more than fifty miles from Sidon. Hereafter we shall have occasion to take a survey of the hill-country of Galilee. Galilee, we have before learned, was the name of the northern province of Palestine in the days of Christ. The numerous hills which exist in this province are the

same that we behold stretching off from the southern bluff of Libanus.

8. Turning our eyes to follow the southern continuation of the eastern range, or Anti-Libanus, we observe that its course is quite different from that of the western range, or Libanus. We discover two ridges shoot out from Anti-Libanus. The eastern one is very much the larger, and is the proper continuation of Anti-Libanus itself. It runs in a south-west course, and completely walls in the view towards the east. We may trace its course a distance of fifty miles. The last twelve or thirteen miles of this course form the high boundary of the Sea of Galilee on the east. Hereafter there will be occasion to describe this body of water—it may here be recollected that Christ and his apostles were frequently on this sea. Looking but a few miles from where the ridge just described leaves Anti-Libanus, we see a towering peak, greatly above the average height. Its top is covered with snow. Nowhere, in all the Holy Land, is there another equally imposing and majestic eminence. This is the famous Mount Hermon of Scripture. It belongs to the Lebanon mountains; yet its very conspicuous appearance has secured for it a separate name. It is probably the highest of the mountains on the north of Palestine.

9. We have seen that two ridges branch out of the southern end of Anti-Libanus, and have traced the general course of the further, or more eastern one. Directing attention to the smaller and inner ridge, we notice that it sweeps round to the west. It has somewhat the form of a sickle. It seems to sweep round so far as even to *connect* with the bluff of the great western or Libanus range. It

thus closes the great valley of Coele-Syria on the south. Where it thus bounds the valley it falls off in height very much, being but little higher than the surface of the valley itself. Compared with the other ridges, it might even be termed low land.

10. If now we take a general view of the country south of the two great ranges of Libanus and Anti-Libanus, we behold what may be termed a *basin*, with mountain rims on the east and on the west. The eastern rim is the main ridge shooting out of Anti-Libanus, and coursing its way by the east of the Sea of Galilee. The western rim is the high elevation which runs from the southern bluff of Libanus, ending, as we have seen, in the latitude of Nazareth. The average width of this basin is about ten or twelve miles. By the word *basin*, however, we must not understand a *uniformly* depressed region. There are many small hills and valleys, even in this depressed region. The word basin simply means that the region it recognizes is much lower, and less uneven, than the territory on either side of it. Hereafter, in tracing the sources of the river Jordan, there will be occasion to learn more of this depressed region thus called a basin.

CHAPTER VII.

THE MOUNTAINS OF LEBANON, CONTINUED.

1. WE come now to take a more *particular* view of the mountainous region of which we have

taken a *general* view. The highest part of this region is near the modern city of Beirut. This part of the mountains is more particularly meant by the Lebanon of Scripture. If we take our position in Beirut, we have a distinct and complete view of Lebanon, from its base to its summit. As we trace this ascent, the appearance of the mountain-side gradually changes. At first we behold nothing but green trees, wild with beauty. Above these the mountain is more rugged, and exhibits less verdure. Looking still higher, we behold nothing but barrenness. Looking to the summit, we find it white with ice and snow. We see that the description given by the Arabian poet is true: "Lebanon bears winter on its head; spring plays upon its shoulders; autumn rests upon its bosom; while summer lies sleeping at its feet." The height of Lebanon, in the neighborhood of Beirut, is said to be ten thousand feet. This estimate makes the top near two miles above the adjacent sea! It is almost twice as high as Mount Washington, in New Hampshire. Considering its great eminence, and its varied beauty and sublimity, we can understand the Bible when it speaks of "*the glory of Lebanon.*"

2. In this whole view of the side of Lebanon, we discover no sign of living beings; nor is there any appearance of cultivation, or any kind of human labor. If, however, we commence the ascent of the mountain, we attain but a short elevation, when we are surprised to discover an *opposite slope*, or terrace, grooving itself into the heart of the mountain. Scattered along this slope or terrace are numerous small villages, containing a large and industrious people, entirely hidden from

the view at the base of the mountain. We continue our ascent, and another terrace comes in view, likewise densely populated; and so one inhabited region rises above another, till we reach the highest point of cultivation. These terraces are in part artificial, and are covered with a highly productive soil, which has been washed down the mountain-side, every particle of which is made to produce. The mountaineers are said to be a brave, hardy, and industrious people.

3. A two hours' journey above the line of cultivation brings us to the highest summit of Lebanon. Here we occupy an elevation near two miles above the level of the adjacent sea, and a more picturesque and magnificent prospect cannot well be imagined. Looking to the west, we behold the long declivity of the mountain-side, presenting the mingled beauty of all the seasons. From the foot of the plain below, the blue Mediterranean stretches off, far as the eye can see. Facing the south, we behold the whole country of Galilee, with its innumerable hills. To the east of this hill-country, the white top of Hermon rises to the sky. The range of Anti-Libanus shuts out all view of the great Damascus plain. Looking down the eastern side of the mountain on which we stand, our eyes rest upon the long and verdant valley of Coele-Syria. Descending into this valley, we observe that the eastern side of Libanus is less fertile and has fewer inhabitants than the side facing the sea.

4. The valley of Coele-Syria averages about eleven miles in width. It has an exceedingly rich soil, and vegetation is very luxuriant and spontaneous. It is, indeed, the most fertile region in the Holy Land. It is remarkably well watered,

the river anciently called the Leontes flowing through its entire length, while numerous streams, issuing from the mountains on both sides, also irrigate its soil. The very high ranges of Libanus and Anti-Libanus completely shelter it from the cold winds. It hence receives the rays of almost a tropical sun. While the tops of the mountains are covered with ice and snow, the valley teems with a most luxuriant vegetation. The green valley, the rugged sides of the mountains, and the white snow-tops, blend in forming a most novel beauty. In Bible times the valley was densely populated. It has no particular name in the Bible, but is included under the general name of Aram, or Syria. Some distance up the valley are the famous ruins of Baalbec. These ruins are the remains of an enormous temple. There are several such temples in the region of Lebanon. Their history is not known.

5. The great range of Anti-Libanus is generally somewhat lower than Libanus. Its sides are also less fertile. It has never had a large population. It exhibits fewer distinct elevations, and its course is less broken. In speaking of Lebanon, the Scriptures do not particularly refer to Anti-Libanus. The Lebanon of Scripture is more distinctively Libanus, or the great western range.

6. The "cedars of Lebanon" are famous in Scripture; indeed, the greater number of passages which speak of Lebanon allude particularly to its cedars. The allusion to the *smell of Lebanon* (Hosea 14: 6) has reference to the delightful fragrance of the cedars. These cedars were greatly used for building purposes. Hiram, King of Tyre, furnished Solomon with cedar timber for the con-

struction of the great temple in Jerusalem. "Send me also *cedar-trees*, fir-trees, and algum-trees, *out of Lebanon*." Hiram promptly answered, "And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem" (2 Chron. 2: 8, 16). So much of this timber was used on the temple, that it was called "the house of *the forest of Lebanon*" (1 Kings 7: 2). The ships of Tyre had masts of cedar from Lebanon (27: 5).

7. There are now a few groves of cedars on Lebanon. The principal one is about a mile in circumference, and contains several hundred trees. It is situated to the north of Beirut, near the highest eminence of Libanus. The cedar grows even amidst the snow. It was desired because of its great durability, and was one of the great articles of export with ancient Tyre. The cedar-tree reached a great bulk; one now existing is said to be thirty-six feet in circumference. It also attains a very great age. Cedar-trees are much less numerous on Lebanon now than in Bible times.

CHAPTER VIII.

MOUNT HERMON AND SOURCES OF THE JORDAN.

1. WE have already seen that Mount Hermon is a peak of the eastern ridge which runs from the Anti-Libanus range. It is thus properly one of the Lebanon mountains; yet it stands out in a great degree separate from the neighboring eleva-

tions. It is honored in the Bible with the distinctive name of *Hermon*. It is particularly spoken of as the northern boundary of that country east of the Jordan, which the Israelites took from the Amorites. "And we took at that time out of the hand of the two kings of the Amorites the land that was on this (the east) side of Jordan, from the river of Arnon *unto Mount Hermon*." It appears that the people of Sidon and the Amorites had different names for Hermon. "Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir" (Deut. 3: 8, 9). Hermon is frequently named in the Scripture account of the conquests of the Israelites. The Psalmist makes a beautiful allusion to Hermon and Tabor, as representing the mountains of the Holy Land. "*Tabor and Hermon shall rejoice in thy name*" (Psalm 89: 12). Tabor is a beautiful mountain, about fifty miles south-west of Hermon. The union of brethren is said to be pleasant as "*the dew of Hermon*" (Psalm 133: 3).

2. Hermon is situated about twenty-five miles in a direct line from Sidon, and is very nearly in the same latitude. It is by far the most conspicuous elevation in the Holy Land. Its appearance is quite symmetrical, and its top is covered with snow and ice the whole year. Streaks of ice course its sides for a considerable distance below the summit. The glisten of the sun's rays on the icy top is magical, causing the mountain to appear as if on fire! Hermon is visible for more than eighty miles to the south, and, in a clear day, travellers very near the neighborhood of Jerusalem can behold its summit. It is probably the highest elevation in the Holy Land. No traveller estimates

the height of Hermon at less than 10,000 feet, while some make the estimate as great as 12,000 feet. Sometimes it is called the Mont Blanc of the Holy Land. The highest eminence of Lebanon, near Beirut, is the only one that comes near equaling Hermon.

3. The ascent of Mount Hermon is more direct and easy than most mountains of equal height. If we stand upon its top, we have a sublime prospect of the Holy Land. On the north the view is cut off by the great ranges of Lebanon. Everywhere else the view embraces a vast extent. On the west we behold the blue Mediterranean. We look directly on that part of the sea that in Bible times swarmed with the merchantmen and navies of Tyre and other Phœnician cities. In the immediate vicinity of the western base of the mountain, we have a minute and comprehensive view of the sources of the river Jordan. About twenty miles to the south-west we behold a body of water, where the streams meet which form the Jordan. It is now called Lake Huleh, but in Scripture it is known as "the waters of Merom" (Josh. 11: 5). Ten or twelve miles further to the south are the high lands which prevent a distinct view of the Sea of Galilee. About thirty miles from the summit of Hermon, looking across the waters of Merom, is the elevated city of Safed. Many suppose this to be "the city set on a hill which cannot be hid." A general view towards the west and the south-west embraces the whole of the hilly region of ancient Galilee. Looking to the east, the immense Damascus plain stretches as far as the eye can reach. Thirty miles from the top of Hermon we behold the great city of Damascus itself.

4. The sight of Damascus calls up the thought of the great apostle Paul. It was on the road near Damascus that he was miraculously converted from an enemy to a friend and apostle of Jesus Christ (Acts 9 : 3-6). He first preached the Gospel in synagogues of Damascus. It was in this city, too, that a conspiracy was formed by the unbelieving Jews to put him to death. "Then the disciples took him by night, and let him down by the wall in a basket" (Acts 9 : 25). Many writers suppose Damascus to be the oldest city in the world. The country surrounding it is noted for its great fertility. The native people have always been proud of Damascus, calling it "the Paradise on earth." It is now the great mart of trade in the Eastern world, and is a great *dépôt* for innumerable trading caravans. It has been the scene of numerous sieges and battles. Its population is variously estimated from 100,000 to 150,000.

5. In another place there will be occasion to describe the river Jordan. We shall see that it is by far the largest and most interesting river in the Holy Land, and shall find numerous allusions to it in both the Old and the New Testaments. We may remember here that the Jordan runs through the entire length of the Holy Land. Its course is from north to south; hence the *sources* of the Jordan are in the northern part of the country.

6. From the top of Mount Hermon may be had a distinct view of the place where the Jordan takes its rise. The main bulk of the river properly issues from the southern part of Lake Huleh, which is called in Scripture "the waters of Merom" (Josh. 11: 5). This lake is about twenty miles south-west of Hermon. It is over twenty miles south-east of

Tyre. It is about five miles long, and four wide. In the rainy seasons the size of the lake is doubled. It is a sort of reservoir to hold the waters brought down by the various streams from the region of Lebanon. Two principal streams flow into it from the north. Of these the western stream takes its rise not far from the western base of Mount Hermon, and receives the waters of various smaller streams. It never takes the name of Jordan. The other and eastern stream, though the smaller one, has always been called the Jordan. It receives the water of two smaller streams, which are therefore called the two sources of the Jordan.

7. One of these sources issues from a fountain near Cæsarea-Philippi. The fountain is about eight miles north of the lake, and is situated in a deep cavern at the foot of a mountain. The name Dan marks the place where the other source takes its rise. Dan is about four miles west of Cæsarea-Philippi. The stream flowing from Dan also issues from a fountain, and is the smaller of the two sources. In Dan and Cæsarea-Philippi, therefore, we find the sources of the famed river Jordan.

8. These two places are noted in Scripture history. Dan is spoken of as marking the northern limit of the promised land, and Beersheba as marking its southern limit; and hence "from Dan even to Beersheba" meant from the extreme north to the extreme south of the Holy Land. In very ancient times Dan belonged to Sidon. It was then called Leshem. It was afterwards conquered by a colony from the tribe of Dan, and the name Leshem was changed to that of Dan (Josh. 19: 47). Afterwards King Jeroboam made it the chief seat of his idolatry, and set up a golden calf in Dan,

which "the people went to worship" (1 Kings 12: 28-30). Dan is about four miles south of the latitude of ancient Tyre, and about seven miles directly north of Lake Huleh, or Merom. Josephus calls the stream which issues from Dan "the lesser Jordan." This was because it is the smaller of the two sources just described. Cæsarea-Philippi, where the larger source takes its rise, is spoken of in the New Testament. It was here that Christ questioned his disciples as to what impression the people had of him. "And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." He then asked whom the disciples themselves thought him to be. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God" (Matt. 16: 13-16). The modern name of Cæsarea-Philippi is Banias, which is a small village.

9. Four or five miles south of Dan and Cæsarea-Philippi the two sources unite and form a single stream. No other stream north of Lake Merom has ever received the name of Jordan. Between Lake Merom and the Sea of Galilee is a distance of about eight miles. Along this distance is a very deep valley, through which the waters of Merom flow into the Sea of Galilee. It is to this large stream into which the lake empties that the name Jordan more distinctively applies. Hence, though but one stream north of the lake has the name of Jordan, all the streams which flow into it are really tributaries of the true Jordan.

10. The country through which the river flows from Lake Merom to the Sea of Galilee is seldom visited by travellers. It is a wild region, and very difficult for travel. The average width of the

river in this place is about eighty feet, and its average depth is believed to be about four feet. Its course is very rapid, and its channel is rocky and deep. Two miles south of Lake Merom is an ancient bridge, called Jacob's Bridge. It is believed that the patriarch crossed the river in this place.

CHAPTER IX.

SEA OF GALILEE AND VICINITY.

1. LEAVING the region where the Jordan takes its rise, we come into the territory more distinctively known in the time of Christ as *Galilee*. This, we have learned, is the name of the northern province of Palestine. It consisted of Upper and Lower Galilee. Cæsarea-Philippi, which has been described, was the principal city of Upper Galilee. Far more importance attached to Lower Galilee, which was the southern part. Here Christ lived till thirty years of age, and here he found his first apostles; hence his disciples were called "Galileans." The Galileans had a peculiar speech, which was instantly distinguished from that of other parts of Palestine. When Peter denied having been a disciple of Christ, his speech betrayed him "for thou art a Galilean, and thy speech agreeth thereto" (Mark 14: 70). A peculiar interest attaches to the region where the religion of the New Testament found its first converts.

2. The Sea of Galilee formed the eastern border of the province of Galilee. Tracing the Jordan

from where it quits Lake Merom, thirteen miles to the south we come to the place where it empties into the sea. No place named in the Bible has more sacred associations than this sea. Of the localities thus far described, none are so intimately connected with the New Testament. Its importance to the student of the Bible would justify a minute description. It has several names in Scripture. In the Old Testament it is called the Sea of Chinnereth (Numbers 34 : 11). In the New Testament it is frequently called the Sea of Galilee, because the province of Galilee bounds it on the west. It is also called the Sea of Tiberias, because of the city of Tiberias, which is situated near its southern shore. It is also called the Sea of Gennessareth — which name is supposed to be only an alteration of the name *Chinnereth*, found in the Old Testament. It is now most commonly called Lake Tiberias. It will be convenient to speak of it generally by its familiar New Testament name, the Sea of Galilee.

3. The Sea of Galilee is about twelve miles long from north to south, and about six miles wide. It is situated in a very low region, mostly surrounded by steep and high hills. The hills are generally bare and sterile, and present a gloomy appearance. The water is clear, deep, and excellent for drink, and abounds in fish. The surface of the lake or sea is usually smooth, but occasionally it is broken by sudden flaws which break over the surrounding hills. These sudden gusts are as suddenly followed by calms. The river Jordan, which enters it on the north, continues its course through the middle of the sea. It is thought by some that the water of the river does not mingle with that of the sea.

4. The western shore of this sea is twenty-two miles from the Mediterranean. Its northern shore is about forty miles from Sidon, and about thirty-five miles from Mount Hermon. Its southern shore is full sixty miles from Jerusalem.

5. But little is said of this body of water in the Old Testament. In the Gospels, however, very frequent reference is made to it. It was with Christ a favorite place of resort. When persecuted in other places, he usually found quiet and protection by the Sea of Galilee. Capernaum, a city on its north-west shore, was often his home (Matt. 4: 13). He seemed to take especial delight in wandering by its shores, and in sailing upon its waters. His first disciples were fishermen on the Sea of Galilee. "And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men" (Matt. 4: 18—20). He occasioned much marvel among his followers, by stilling the waves of this sea. Many of the most interesting passages of the Gospels are those which speak of Christ's labors by the Sea of Galilee and on its surface. Very great success attended his preaching in this region.

6. In the days of Christ the whole country round the Sea of Galilee had a great population. Its shores were lined with cities and villages. The adjoining territory was fertile and industriously cultivated. The sea was covered with the vessels of fishermen. It is estimated that twelve hundred fishermen, with near two hundred and fifty boats, found constant employment on its surface. Be-

sides, boats were continually passing between the various places along its shores. The whole scene was one of life and activity, the very sea being the abode of human beings. The place will ever be remembered as the scene where Christ commenced his ministry.

7. Nothing can exceed the contrast between the Sea of Galilee as it appears now, and as it appeared in the days of Christ. The whole region is now a scene of wildness and desolation. Not a single boat is seen sailing on its bosom. Its shores are lined only with ruins. No crowded population surrounds its borders, nor are there many signs of industry. A few scattered fishermen may be seen along its shores, but all else is deserted and solitary. It is difficult to realize that great multitudes here listened to the preaching of Christ eighteen centuries ago. It seems marvellous that the greatest, most powerful, and best religion ever known to the world, should have found its first converts in this now desolate region!

CHAPTER X.

SEA OF GALILEE AND VICINITY, CONTINUED.

1. WE have already referred to Capernaum as a city where Jesus dwelt. Its exact site cannot now be determined, though there is but little doubt that it was somewhere on the north-western coast of the sea. About five miles from where the Jordan enters the sea are some ruins, which are thought to be the remains of ancient Capernaum.

The city is often named in the Gospels. It was the scene of many of Christ's miracles, and of his labors to convert the people to his cause. They continued, however, unbelieving and impenitent. For this reason, Christ upbraided them, and predicted the utter ruin of their city. "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell" (Matt. 11: 23). The simple meaning of this prediction was, that its worldliness and unbelief would result in the loss of its worldly greatness and prosperity. The fact that the exact site of Capernaum cannot now be determined, shows that the prediction has been completely fulfilled.

2. Near Capernaum were the cities of Chorazin and Bethsaida, where Christ also wrought miracles and taught the people. Here, too, the people resisted the proofs of his mission, and continued impenitent. Hence Chorazin and Bethsaida were threatened with punishment. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" (Matt. 11: 21). Tyre and Sidon were noted for their extreme worldliness and wickedness. To say that the mighty works which had failed to induce repentance in Chorazin and Bethsaida would have been successful in Tyre and Sidon, was to put the charge of wickedness in very strong terms. These predictions of woe have been fulfilled to the letter. Chorazin and Bethsaida have been so utterly destroyed, that their very names have gone out of use. Even their precise locations are not known, though there can be no doubt they were near Capernaum, on

the west coast of the Sea of Galilee. The disciples Andrew, Peter, and Philip, came from Bethsaida (John 1: 44).

3. Following the western shore five miles south of the site of ancient Capernaum, we come to the city of Tiberias, special mention of which is made in the New Testament (John 6: 21). It was one of the most important cities in Galilee, being one of the capitals of that province. Its chief business was that of fishing on the adjoining sea. As we have seen, it gave its name to the sea. Most of the ancient city is now in ruins. The view from Tiberias of the Sea of Galilee and its surrounding hills is quite picturesque.

4. Between Capernaum and Tiberias is a town now called Mejel, doubtless the site of the New Testament Magdala. It is noted as having been the home of Mary Magdalene. About six miles south-east of the sea is the ancient Gadara, which was in "the country of the Gergesenes," or Gadarènes. When Jesus sailed from Capernaum to this country, he was said to have "come to the other side" of the sea. It was in Gadara that he cured the maniac of evil spirits, and caused them to enter the swine. "And, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters." The report of this miracle caused much excitement among the people. "And behold the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts" (Matt. 8: 28—34). The hill on which the city stood was full of caverns, which were used for tombs. It was among these caverns or tombs that the insane man wandered. The place commands a

fine view of the sea. Being on "the other side" of the sea, it was not properly included in the limits of Galilee.

5. The preaching of Christ is said to have secured him many followers from Decapolis (Matt. 4: 25). Decapolis denoted a certain ten cities, with their adjacent villages, which were mostly scattered over the territory on the east side of the Sea of Galilee. Gadara, where Christ caused the evil spirits to enter the swine, was one of these cities. Decapolis was not regarded as a part of Palestine, and the people were looked upon as foreigners by those living on the west side of the sea. While sojourning in the vicinity of the Sea of Galilee, Christ occasionally entered some of the cities of Decapolis (Mark 7: 31). It is probable that, in times of persecution, he found quiet and protection under the mild government of Philip the Tetrarch, who ruled Decapolis.

6. The Sermon on the Mount was preached near the Sea of Galilee, but on what exact spot cannot be determined. It is believed to have been upon a hill not far from Capernaum. There is a hill near the site of this ancient city, called the Mount of Beatitudes. It is so called because of the blessings pronounced in the Sermon on the Mount. This sermon was spoken after great multitudes from all parts of the country began to gather round Jesus. The place from which it was spoken was simply called a mountain. "And seeing the *multitudes*, he went up into a mountain" (Matt. 5: 1). The Sermon on the Mount is contained in the fifth, sixth, and seventh chapters of Matthew. Christians, who visit the so-called Mount of Beatitudes, usually read from it these chapters. The supposi-

tion that they are reading the sermon on the very spot from which Christ preached it to the multitudes, produces in their minds impressions which can never be effaced. With the exception of Jerusalem, no place in the Holy Land has more hallowed associations than the vicinity of the Sea of Galilee.

CHAPTER XI.

NAZARETH AND NEIGHBORING LOCALITIES.

1. LEAVING the Sea of Galilee at the point of Tiberias, a journey of twelve miles brings the traveller to Nazareth. This place will ever be remembered as the home of Jesus during the first thirty years of his life. The road leading from Tiberias to Nazareth is quite irregular, winding through many valleys formed by the low hills which here terminate the Lebanon mountains on the south. The general course of the road is from north-east to south-west. Those who travel this route cannot forget that Jesus often journeyed along the same region, and that the very objects which arrest their attention must have been frequently noticed by him.

2. Coming in sight of Nazareth, we behold a town situated on the western side of a valley. This valley is about a mile long, and very narrow, surrounded on all sides by abrupt hills. A very steep ridge of hills bounds it on the west. The town is situated at the foot of this ridge, which completely encircles it on the western side. Di-

rectly opposite Nazareth, the valley is not more than a hundred and fifty yards wide.

3. Nazareth is nowhere named in the Old Testament. It derives all its importance from having been the home of Jesus. At the present day it contains about three thousand inhabitants. The houses are mostly two stories high, and are built of stone, having flat tops. Numerous monks reside in Nazareth, who make it a business to point out to travellers localities associated with some event in the life of Jesus; but their statements are utterly unworthy of belief. All that can now be known is, that for thirty years Jesus lived in the place. He doubtless frequently wandered over the numerous hills and among the valleys in the neighborhood. All the natural objects which now arrest attention must have been almost daily witnessed by him in his youthful years.

4. The blending of hill and valley makes the view exceedingly picturesque. The soil in the valley is excellent, and nowhere in all Palestine does corn grow more thrivingly. The valley also forms the great thoroughfare of travel; and in journeying from one end of Palestine to the other, most travellers pass by the town of Nazareth.

5. In the days of Christ, Nazareth had a bad name, and was looked upon by the Jews as a low and vile city. This circumstance occasioned no little prejudice against Jesus. The people were slow to believe that a prophet could come from such a place. Even Nathaniel felt this prejudice, when told by Philip that they had found in Jesus of Nazareth him of whom Moses and the prophets wrote. "And Nathaniel said unto him, Can any good thing come out of Nazareth?" (John 1: 46).

6. It had always been the custom of Jesus to meet with his townsmen in the synagogues of Nazareth (Luke 4: 16). His first preaching in the synagogue gave them much satisfaction (verse 22); but when he made a special application of his preaching to *them*, "they were filled with wrath" (verse 28). They even undertook to kill him by throwing him from a precipice not far from the city. "And (they) rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong" (verse 29). He, however, escaped, and "came down to Capernaum" (verse 31). After this event, he made his home chiefly in the latter city, by the Sea of Galilee.

7. It was in anticipation of this treatment at the hands of the Nazarenes that he declared, "No prophet is accepted in his own country" (verse 24). There is a precipice, or "brow of the hill," near the south-western part of the city, about fifty feet high, which is believed to be the place where the Nazarenes led Jesus to "cast him down headlong." Without any good reason, the monks connect the scene with a mountain two miles from Nazareth, on the other side of the valley, which, for this reason, is called the Mount of Precipitation. None but the most credulous place any confidence in this story of the monks.

8. The town of Nazareth is situated on an elevated region, and even the valley is considerably higher than the average level of the country. Hence the view from the hill overhanging the city is very extensive, and takes in many localities associated with Scripture scenes. Standing thereon, and facing the south, we behold an extensive plain,

famous in Scripture as the plain of Jezreel, now usually called the plain of Esdraelon. To the left we behold in the distance the top of Mount Gilboa ; and nearer, in the same direction, we see a part of Little Hermon. Looking to the east, across the low hills which enclose the valley of Nazareth in that direction, we have a view of the top of Mount Tabor. We also have a view of innumerable hills in the region beyond the Sea of Galilee. Turning to the west, we behold a long ridge, terminating in a promontory in the Mediterranean. This is Mount Carmel. The blue expanse of the Mediterranean also spreads before us. Indeed, nearly the whole region of Galilee is visible from the hill of Nazareth.

9. Seven or eight miles directly north of Nazareth is the site of "Cana of Galilee," where Christ turned the water into wine. This was his first miracle (John 2: 11), and was wrought on occasion of a marriage (verse 1). Jesus afterwards visited Cana, when, at the solicitation of a nobleman from Capernaum, he restored his sick son to health. This was his second miracle, the consequence of which was that the nobleman "and his whole house" believed in Christ (John 4: 53, 54).

10. About eighteen miles north-west of Nazareth is Ptolemais, which is referred to by this name in the New Testament. It is situated on the Mediterranean coast, about thirty miles south of Tyre. Paul tarried here on his journey from Tyre to Cæsarea, where he found Christian brethren. It is a very ancient city, and is called Accho in the Old Testament (Judges 1: 31). Its modern name is Acre. It commands a fine bay, called

the Bay of Acre, and has a good harbor. It has been the theatre of many bloody battles. It was here that Napoleon suffered one of his most disastrous defeats.

11. About five miles south-east of Nazareth is the village of Endor. This place is memorable as the abode of the sorceress whom Saul consulted on the eve of battle (1 Sam. 28: 7). The place is not mentioned in the New Testament. A mile or two to the south-west of Endor is the site of the city of Nain, where Jesus restored to life the widow's son. The account of this miracle is very affecting (Luke 7: 11, 14). It was a deed of compassion towards the dependent widow, while it served the especial purpose of directing the attention of the people towards the new teacher. The city has now degenerated into a small village, and is beautifully situated on the plain of Jezreel. Both Endor and Nain are located in that part of the plain which separates Mount Tabor from Little Hermon.

12. Continuing a south-east course, fifteen miles from Nazareth, and ten from Nain, bring us to the site of the ancient Bethshan. It was on the walls of Bethshan that the Philistines fastened the body of Saul, whom they had slain in the battle of Gilboa (1 Sam. 31: 10). It is several times named in connection with this event. Numerous ruins now scattered over its site show that it was a large city. It must have been about three miles in circumference, and was situated on the plain of Jezreel, about three miles to the west of the Jordan. Some authors regard it as one of the cities of Decapolis. If so, it was the only one of these cities west of the Jordan. It is mentioned frequently in

history under the name of Scythopolis. Its modern name is Beisan, and it is now a small and insignificant village.

CHAPTER XII.

MOUNTS TABOR, LITTLE HERMON, GILBOA.

1. MOUNT TABOR is one of the most beautiful mountains in the Holy Land. It is about five miles nearly east of Nazareth, and, as we have seen, its top is visible from the high lands of this city. It is about ten miles south-west of Tiberias, and it is eight miles west of the Jordan. Mount Tabor stands isolated from all other mountains, rising majestically out of the great plain of Esdraelon. This plain surrounds it on all sides, thus making it appear much higher than it would seem if it were connected with other elevations. For this reason its height has been greatly over-estimated. Some travellers have set it down as three thousand feet high, but Dr. Robinson proved that it could not be more than one thousand feet high.

2. An hour's ride takes the traveller to the top of Tabor, which is easily accessible from all sides. It is everywhere covered with grass and shubbery, and its sides are ornamented with groves of oak. Its whole surface would admit of easy cultivation. There are ruins on its top, which is probably the site of a fortified city existing in very ancient times.

3. The view from the top of Tabor embraces many localities named in Scripture. Eighteen

miles to the north we have a distinct view of the elevated city of Safed, which we have elsewhere learned is supposed to have furnished the comparison of "the city set upon a hill, which cannot be hid." About eight miles in the same direction may be seen an elevation, now called Hattin, which is regarded by some as the Mount of Beatitudes, from which Christ uttered the Sermon on the Mount. There is no good reason, however, for this supposition. In the north-east may be had a slight glimpse of the Sea of Galilee. Towards the east and south-east is seen the valley through which runs the river Jordan. Across this valley the mountains of Bashan and Gilead are conspicuous. The mountains of Gilboa and Little Hermon cut off the view to the south. On the west the whole plain of Esdraelon stretches off to the Mediterranean. The Carmel range, walling in the plain on the south-west, is distinctly visible. Towards the north-west the hills of Nazareth interrupt the prospect. Looking to the south, the sites of Endor and Nain are almost at the mountain's feet.

4. Tabor is nowhere named in the New Testament. It is frequently named in the Old Testament, where it is particularly associated with the account of the destruction of Sisera and his host. The people of Israel had been for years sorely oppressed by Jabin, a Canaanitish king. At the call of the prophetess Deborah, Barak raised a small army for the deliverance of the people from King Jabin. Sisera was the general sent by Jabin to resist Barak and Deborah. He came with much the largest army, having "even nine hundred chariots of iron." Barak encamped on Mount Tabor, and a great battle was fought at its base. The

Israelites under Barak were completely victorious, Sisera and his host being destroyed. The people of Israel were thus delivered from bondage to a foreign king. The account of this great battle is given in the fourth chapter of Judges. Tabor is thus forever associated with a great event in the history of Israel.

5. Five miles south-west of Tabor is the highest part of Little Hermon. This is the name of a mountainous ridge intervening between Tabor and Gilboa. Its length is six or seven miles, and its course is from north-west to south-east. Its greatest elevation is near its north-western termination, where its height is about the same as that of Tabor. This termination is six miles south-east of Nazareth. The village of Nain is situated at its northern base. Little Hermon must not be confounded with the much greater Mount Hermon in the north. It is a barren, shapeless mass, and has no historical interest. It is nowhere spoken of as Hermon in the Scriptures.

6. Still further to the south we find Mount Gilboa. Its north-western base is about ten miles from Nazareth, and is nearly as far from Tabor. It is five miles from Little Hermon, from which it is separated by the valley of Jezreel. Mount Gilboa forms a range towards the south-east. It is famous in Scripture history as the scene of Saul's defeat by the Philistines. "The men of Israel (Saul's army) fled from before the Philistines, and fell down slain in Mount Gilboa." Three sons of Saul, Jonathan, Abinadab, Melchishua, were slain in the battle. Saul himself was sorely wounded by the archers of the Philistines. Filled with despair, he fell upon his own sword and died. His body was taken by

the Philistines and fastened upon the walls of Beth-shan. The account of Saul's defeat and death is given in the thirty-first chapter of 1 Samuel. A most affecting lamentation, in the most beautiful language, was uttered by David over the death of Saul and his sons. "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil." The whole lamentation may be found in the last part of the first chapter of 2 Samuel. Scythopolis was the subsequent name of Beth-shan, where the body of Saul was fastened against the wall. Its site is in the valley north-east of Gilboa.

CHAPTER XIII.

MOUNT CARMEL AND THE PLAIN OF ESDRAELON.

1. LEAVING the vicinity of Tabor and Gilboa, and crossing the great plain of Esdraelon towards the west, we come to Mount Carmel. This mountain is a promontory, and is the termination of a mountainous ridge running from south-east to north-west. This ridge is the south-western boundary of the plain of Esdraelon. The promontory juts out a considerable distance into the Mediterranean, and on the water side is very steep and rugged. Seen from the water, its bold appearance makes it seem much higher than it really is. It is probably about a thousand feet high, the same as Mount Tabor.

2. Ascending to the top of Carmel, we find the most luxuriant and beautiful mountain in Palestine. It is actually fragrant with flowers, and is covered with a luxuriant grass. Its sides are adorned with green trees. There is not a sterile place on its whole surface. Numberless streams issue from its sides. Its soil admits of easy and successful tillage. The word Carmel means vineyard, and the appearance of the mountain fully justifies the name. The fruitfulness of Carmel is the occasion of poetic allusions. The effect of the Gospel is represented by saying that "to the desert shall be given *the excellency of Carmel*" (Isaiah 35 : 2). The destroying effects of divine judgments are expressed by saying that "the top of Carmel shall wither" (Amos 1 : 2). The same effects are also described by saying that "*Bashan and Carmel shall shake off their fruits*" (Isaiah 33 : 9).

3. The view from the top of Carmel is very extensive. Facing the west, the blue surface of the Mediterranean stretches from under our feet, far as the eye can reach. Facing the north, the promontory is seen to form the southern shore of the Bay of Acre, across which bay the port of Acre is visible, as a speck in the distance. Looking to the north-east and east, the whole country of Galilee spreads before us as a map. First of all is the great plain of Esdraelon. Across this we behold the high lands of Nazareth, and the mountains of Tabor, Little Hermon, and Gilboa. Looking entirely across the region of Galilee, the Lebanon mountains rest against the sky, and the white top of Mount Hermon is clearly visible. If we look to the south-east, the hills of Samaria meet our view. Looking to the south, the plain of

Sharon is seen to intervene between the mountains and the sea. Twenty miles in the same direction, the eye rests on Cæsarea, where Paul made Felix tremble (Acts 24 : 25).

4. Mount Carmel contains numerous caves ; it has been estimated that there are more than a thousand. Most of them are very small and crooked, and are natural places of concealment. This circumstance explains a passage of Scripture which speaks of those who attempt to escape divine justice. “Though they *hide themselves in the top of Carmel*, I will search and take them thence” (Amos 9 : 3). In Bible times prophets and other religious persons often resorted to these caves. Among these were Elijah and Elisha.

5. Mount Carmel is intimately associated in Scripture with two memorable events in the history of Elijah ; both of which events were designed to cure Ahab, the King of Israel, of idolatry. Ahab had forsaken the worship of Jehovah, for that of the Phœnician god Baal. A time of severe drought followed. Elijah demonstrated the folly of worshipping Baal, by showing that the priests could get no answer to their prayers offered him. He then demonstrated the wisdom of worshipping Jehovah, by letting it appear that his prayer to Jehovah would be instantly answered. The consequence was that the people seized the priests of Baal, and Elijah destroyed them. Immediately after this, Elijah went to the top of Carmel and prayed for rain, and in due time “there was a great rain.” A full account of those doings of the prophets will be found in the eighteenth chapter of 1 Kings. There are numerous other references to Mount Carmel in the Old Testament.

6. Carmel is the only great promontory of Palestine. It is thirty miles south of Tyre, and twenty-eight miles directly west of the Sea of Galilee. It is the same distance north-west of Gilboa, and twenty miles north of west from Nazareth.

7. In describing the hills and villages of Lower Galilee, the great plain of Esdraelon has been mentioned. In closing the description of Galilee, some account must be given of this plain. The main part of the plain of Esdraelon is in the form of a triangle. Its northern side is bounded in part by the hills of Nazareth, and may be considered as running directly east from the Bay of Acre. This side is thirteen or fourteen miles long. The eastern side is bounded by the three hills of Tabor, Little Hermon, and Gilboa. The direction of this side is nearly north and south, and is eighteen miles long. The south-western side is bounded by the mountainous range which makes out of Carmel, and is full twenty miles long. Besides this triangular portion of Esdraelon, the valleys which intervene between Tabor, Little Hermon, and Gilboa, are considered as belonging to it. These valleys are called the eastern arms of Esdraelon. They connect the main bulk of the plain with the valley of the Jordan. The plain of Esdraelon may be considered as the whole level surface between the Bay of Acre and the Jordan, with three mountains on its eastern side.

8. It is only the western part of Esdraelon that can strictly be called a plain. As we approach the vicinity of the mountains on the east, the surface becomes *undulating*. It is also slightly broken by small ridges shooting out from these mountains. The whole surface can be called a

plain only as contrasted with the mountainous region all around it.

9. The triangular or western part of the plain gradually slopes towards the west, and hence its waters run towards the Mediterranean. These waters combine and form the river Kishon, called in Scripture the "ancient river, the river Kishon" (Judges 5: 21). It takes its rise near Mount Tabor, and flows directly across the plain to the Carmel range, then follows the foot of this range and empties into the Mediterranean. It is only in the rainy seasons that it carries any water from the vicinity of Tabor. The dry season leaves nothing of it except its channel.

10. It was by the river Kishon that Jabin's general Sisera encamped with his army, on occasion of his battle with Barak and Deborah. We are informed that Barak drove Sisera's army into the Kishon. "*The river Kishon swept them away*, that ancient river, the river Kishon" (Judges 5: 21). This shows that the battle must have been fought during the wet season, as at any other time there would not have been water enough in the river to have swept away an army.

11. Fifteen miles south-west from Tabor is the site of the ancient Megiddo. It is situated on the plain, by the base of the Carmel range, and is sixteen or seventeen miles south-east of the promontory. Megiddo is a famous place in Scripture. It was a very ancient city. It was rebuilt by Solomon (1 Kings 9: 15). Ahaziah, King of Judah, died in Megiddo, from a wound inflicted by Jehu (2 Kings 9: 27). The good King Josiah received a mortal wound here, in a battle with Necho, King of Egypt (2 Kings 23: 29, 30). The

waters of the Kishon near the place are called "the waters of Megiddo" (Judges 5: 19). The present name is Lejjun.

12. Six miles south-east of Megiddo is the site of the ancient Taanach, a Canaanitish city. It is several times named in Scripture in connection with Megiddo. It is particularly named in the triumphal song of Deborah. It was here that the Kings of Canaan fought against Barak (Judges 5: 19).

13. The three arms of Esdraelon, which separate the mountain on its eastern side, for the most part slope towards the east. Hence, while the waters of the triangular part of the plain flow towards the Mediterranean, the waters in these arms, or valleys, flow towards the Jordan. The name of Jezreel is sometimes given to the whole plain of Esdraelon; but it more properly signifies the south-eastern arm of the plain which makes the valley between Little Hermon and Gilboa. This valley is about three miles wide, and is much deeper than any other portion of the great plain. Jezreel was also the name of a city situated in this valley, near the base of Gilboa. The city is often named in the Scripture account of Ahab, the King of Israel, and his wicked wife, Jezebel. Ahab had a palace in Jezreel. It was here that Jehu executed vengeance on the whole family of that idolatrous king (2 Kings 9: 14—37; 10: 1—11). The modern name of the place is Zerin.

14. The plain of Esdraelon has been the theatre of numerous wars, and almost every nation has fought battles on its surface. It was the scene of many of the most desperate battles recorded in the Old Testament. It is the strong-hold of the whole

country, and hence every invader has first aimed to secure the plain of Esdraelon. Even Napoleon gained one of his victories on this plain, near Mount Hermon.

15. There are but few villages on the plain of Esdraelon, though there are many near the mountains on its sides. The soil of the plain is naturally very fertile. It is, however, now suffered to remain in a waste condition. There are but few localities more frequently referred to in Scripture, or more worthy a description, than the plain of Esdraelon.

CHAPTER XIV.

SAMARIA, MOUNT GERIZIM, JACOB'S WELL.

1. THE name Samaria was applied both to the *province* and its principal city. The city was sixteen miles from the Mediterranean, and thirty north of Jerusalem. It was situated on a beautiful hill, called the hill of Samaria. This hill is in the centre of a round valley, four miles wide, and surrounded by high mountains. The city on the hill has thus a very picturesque situation. The whole valley was covered with luxuriant vegetation. The hill itself is now cultivated clear to its top, and the sides of the mountains enclosing the valley are exceedingly fertile. They present numerous fields and trees, and are lined with villages. Every traveller speaks of the verdure and beauty of the city and hill of Samaria, and also of the country surrounding it.

2. The city of Samaria has an unusually interesting Scripture history. It was built by Omri, King of Israel, nine hundred and twenty-five years before Christ. He bought the hill of Shemer, and named the city after him, Samaria. "And he (Omri) bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, Samaria" (1 Kings 16: 24). It was chosen as the capital of the kingdom of Israel, which kingdom at this time included the Ten Tribes which had revolted from the kingdom of Judah. It thus became a sort of rival to Jerusalem, which still remained the capital of the kingdom of Judah, now embracing the Two Tribes, or those of Judah and Benjamin.

3. Samaria continued the capital of the kingdom of Israel two hundred years. During this period, it was noted as a seat of idolatry. King Ahab, the son of Omri, built a temple in Samaria to Baal. "And he (Ahab) reared up an altar for Baal in the house of Baal, which he had built in Samaria" (1 Kings 16: 32). The prophets Isaiah, Ezekiel, Amos, and Micah, denounced Samaria because of its idolatries.

4. At the end of the two hundred years named, the Ten Tribes of Israel were carried captive into Babylon by Shalmaneser, King of Assyria. This was in 720 before Christ. Hoshea was at the time King of Israel (2 Kings 17: 5, 6). After this, Samaria was for a period occupied by foreigners. Afterwards, it came once more into the possession of the Jews. It was a fortified city in the days of the apostles. It was here that Philip preached the Gospel. Great success attended his

preaching. "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did" (Acts 8: 5, 6).

5. The Old Testament makes frequent mention of Samaria. In some cases it is uncertain whether the city or the province is meant. There are now but few, if any, remains of the ancient city. There is a church here, to the memory of John the Baptist. Tradition connects his death with Samaria, though there is probably no truth in the tradition. The modern name of Samaria is Sebaste.

6. Five miles south-east of Samaria, we come to several localities of great importance. These are the city of Nabulus, the two mountains of Gerizim and Ebal, the valley between them, and Jacob's well. These places are more or less connected in the Bible, and may therefore be described together.

7. Nabulus is the modern name of the Shechem of the Old Testament. In the New Testament it is once called Sychar (John 4: 5). It is situated in the valley between Mount Gerizim and Mount Ebal, and is one of the most ancient places spoken of in Scripture. The locality was called Sichem as early as the time of Abraham. "And Abram passed through the land unto the place of Sichem" (Gen. 12: 6). It is mentioned as a "city" in the time of Jacob (Gen. 33: 18). It is now, under the name of Nabulus, one of the most thrifty cities in Palestine. Its population is about eight thousand.

8. Mount Gerizim is on the south side of Shechem, and is a rocky and barren hill. On the

western side there are a few olive-trees and some shrubbery. Its sides are rather steep. It is about eight hundred feet high, and its top commands a good view of the rich surrounding country. Way to the north-east the white top of Mount Hermon is visible.

9. On the north side of Shechem is Mount Ebal, the shape of which is somewhat similar to that of Gerizim. It is, if anything, more rugged and sterile, and is of the same height. There are many excavations, or sepulchres, on its southern side.

10. When the twelve tribes of Israel first entered the Holy Land, they built an altar on Mount Ebal. On the stones of this altar was written "a copy of the Law of Moses" (Joshua 8: 32). This law was then to be read in the hearing of all the people of Israel. Six of the tribes were placed on Mount Ebal, to respond "Amen" to the curses of the law. The other six tribes were placed on Mount Gerizim, to respond "Amen" to the blessings of the law (Deut. 27: Joshua 8: 30—35). A more impressive ceremony cannot well be imagined. In consequence of this ceremony, Ebal was called the Mount of Curses, and Gerizim the Mount of Blessings. This custom has led many travellers to speak of Gerizim as fruitful, and of Ebal as barren, though there is in fact but little difference between the two in this respect.

11. The valley between Mount Gerizim and Ebal is very narrow, and just to the east of Shechem it is not more than five hundred yards wide. It was in this narrow part of the valley that Jacob bought of Hamor "a parcel of a field." He is said to have paid for it "a hundred pieces of money." It was here that he "spread his tent"

on his return to Canaan from Padan-aram (Gen. 33: 18). "The bones of Joseph," Jacob's son, were buried in this field. There is a white building here now, called Joseph's tomb. The field became "the inheritance of the children of Joseph" (Joshua 24: 32). The Scriptures make other allusions to "the parcel of ground purchased by Jacob" (John 4: 5).

12. Near the north-eastern base of Mount Gerizim is the famed Jacob's well. All the traditions agree that this is the identical well where Jacob drank, "and his children and his cattle" (John 4: 12). The patriarchs were in the practice of digging wells wherever they sojourned. The one called "Jacob's well" doubtless had some connection with "the parcel of ground" where his flocks were pastured. Now, as in the days of Christ, "the well is deep" (John 4: 12). Now, as then, women of Samaria go there "to draw water" (verse 7). It was by this well that Jesus, while on his way through Samaria to Galilee, "being weary with the journey, sat," and held with the woman of Samaria one of the most beautiful and instructive dialogues ever recorded. This woman was doubtless a resident of the city of Shechem, or Sychar, which was near the well.

CHAPTER XV.

SHECHEM. — SHILOH. — BETHEL.

1. AFTER the return of the Jews from captivity in Babylon, a bitter feud sprang up between the

Jews and the Samaritans. Jerusalem was rebuilt as the capital of the Jews, while Shechem was made the capital of the Samaritans. While the Jews rebuilt their temple in Jerusalem, the Samaritans built one on Mount Gerizim. Each party believed that its own place of worship was the only one acceptable to God. This appears in the dialogue between Jesus and the Samaritan woman. "Our fathers," said the woman, pointing to Mount Gerizim, "worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship" (John 4: 20). Jesus seized the occasion to impress the truth that God does not attach special importance to *the place* where men worship. It did not matter whether men worshipped God in Jerusalem or Mount Gerizim, provided they worshipped him "in spirit and in truth."

2. Much is said in the New Testament of the antipathy between Jews and Samaritans. The Jews used the name Samaritan as a term of reproach. They scorned the teachings of Jesus, with the fling that he was a Samaritan. "Say we not well, that *thou art a Samaritan and hast a devil?*" (John 8: 48). Hence we can understand the surprise of the woman at the well, that Jesus should ask a favor of her. "How is it that thou, *being a Jew*, askest drink of me, which am a woman *of Samaria?* for the Jews have no dealings with the Samaritans" (John 4: 9). Even the disciples " marvelled that he talked with the woman " (verse 27). This antipathy gives peculiar force to the parable of the "good Samaritan" (Luke 10: 30—37). Profane history records several bloody wars between the Jews and Samaritans. Shechem,

or Nabulus, is still the seat of a small number of Samaritans.

3. Leaving Nabulus, or Shechem, a southerly course will soon bring us to Seilun, which is the modern name of the site of Shiloh. It is eleven or twelve miles from Shechem, and about twenty miles north of Jerusalem. It is somewhat to the east of the principal road going from Jerusalem northwards. Its situation is described somewhat minutely in Scripture. It is said to be "on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah" (Judges 21 : 19). The site of Shiloh is picturesquely situated among the hills. Not even a known ruin of the ancient Shiloh remains, though there are the ruins of a less ancient village.

4. Shiloh had considerable importance in the early Bible history. It was here that Joshua made the second division of the land of Canaan among the tribes of Israel. Five of the tribes had received their allotments of land on a former occasion. The second division at Shiloh assigned the remaining seven tribes their respective shares. Shiloh is chiefly famous as the seat of the tabernacle containing the ark of the covenant. The ark was a sort of chest, in which were placed the tables of the law of Moses (Exodus 25 : 10—16). It became a material symbol of the Divine Presence, and hence the ark naturally became a most sacred object in the eyes of the Israelites. During their wanderings in the desert, the ark was borne before them by the priests. After the land of Canaan had been conquered and distributed among the tribes, a tabernacle for the ark was built in Shiloh.

The ark remained in Shiloh from the time of Joshua to the time of Samuel, which was a period of three hundred and twenty-eight years.

5. From its containing the ark of the covenant, Shiloh itself came to possess a degree of sanctity in the eyes of the Israelites. "A feast of the Lord" was held "in Shiloh yearly" while the ark remained there (Judges 21: 19). On such occasions "the daughters of Shiloh came out to dance in dances" (verse 21). An extraordinary incident is named in connection with these dances. The Israelites had formed a bitter prejudice against the Benjaminites, and would not permit their daughters to marry among the Benjaminites. "Now the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife" (verse 1). Hence the elders among the Benjaminites instructed them *to steal* the daughters of Israel while they were dancing at the yearly feast in Shiloh! (verse 21). "And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught" (verse 23).

6. During a war against the Philistines, the ark was finally taken from the tabernacle and placed at the head of the army. Here it was taken by the Philistines, but soon came back into the hands of the Israelites. It was, however, never brought back to Shiloh. The consequence was that Shiloh lost all its importance, and but little is afterwards said of it in the Bible. It is, indeed, named as the residence of the prophet Abijah (1 Kings 11: 29). Its subsequent decay is spoken of as a divine punishment for the sins of the people of Israel (Jer. 7: 12). The prophet predicted that

Jerusalem should become like Shiloh (verse 14). It is also spoken of in Jeremiah 41 : 5, after which no further mention is made of the place.

7. About six miles from Shiloh, on the way to Bethel, is the site of Gibeah, about midway between the two places. Gibeah is noted as the scene of several remarkable events. A deed of great wickedness was perpetrated here by the Benjaminites. The result of the deed was a war which nearly extirpated the Benjaminites (Judges 19—21). Gibeah was the birth-place of Saul, who also resided here for a time while King of Israel. During his royal residence at Gibeah, he fought with the Philistines. It was in this place that a romantic and daring adventure of Jonathan, Saul's son, led to the defeat of the Philistines (1 Sam. 14).

8. Saul was greatly disliked by the Gibeonites, whom he treated with much cruelty. After his death, they retaliated upon his descendants. "Seven men of his sons" were "delivered into the hands of the Gibeonites," whom they hanged "on the hill before the Lord." A touching incident is related of Rizpah, the mother of two of the men who were hung (2 Sam. 21 : 1—10). The present name of the place is Jeba, which is now a small village.

9. In the Scripture account of Shiloh, it is said to be "on the north side of Bethel, on the east side of the highway that goeth up from Bethel." Bethel is twelve miles from Shiloh, and about nine miles north of Jerusalem. Its present name is Beitin. It is spoken of as early as the time of Abram. It was near Bethel that Abram "pitched his tent," and "builded an altar unto the

Lord" (Gen. 12: 8). This was when he first entered the land of Canaan. It was in Bethel that Jacob passed a night on his way to Padan-aram. While in sleep he saw in a vision "a ladder set up on the earth, and the top of it reached unto heaven: and behold the angels of God ascending and descending on it" (Gen. 28: 12). It was in this vision that God pronounced on him the blessing, "In thee and in thy seed shall all the families of the earth be blessed" (verse 14). When Jacob awoke out of his sleep, "he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven" (verse 17). "And he called the name of that place Bethel" (verse 19). The word Bethel means "house of God." After this, Bethel became a favorite place of sojourn with Jacob, where he received the second time the name of Israel. He buried Deborah in Bethel.

10. In the time of Joshua, Bethel is spoken of as the residence of a king (12: 16). It was one of three places where Samuel judged Israel "year by year" (1 Sam. 7: 16). At a later period, Bethel became a seat of idolatrous worship. The idolatrous king Jeroboam set up a golden calf in Bethel as an object of worship. He also "placed in Bethel the priests of the high places which he had made," and "he offered upon the altar which he had made in Bethel," "and burnt incense" (verses 29—33). Because of this idolatry Bethel became despicable in the eyes of the Jews. They applied to it the name of Beth-aven, which means "house of idols."

11. Bethel was conquered from Jeroboam by Abijah, King of Judah (2 Chron. 13: 19). It

afterwards came again into the hands of the Israelites. While the Israelites were captive in Babylon, Josiah, King of Judah, purified Bethel of its idolatries. The site is now covered with ancient ruins, and is everywhere surrounded by higher lands. Bethel is nowhere named in the New Testament.

CHAPTER XVI.

ANTIPATRIS, PLAIN OF SHARON, CÆSAREA.

1. THE places in Samaria now described were mostly in the middle of this province. There were other places, in the more eastern and western parts of the province, which had, however, much less importance than the cities of Samaria, Shechem, Shiloh, and Bethel. It is difficult to tell what places there were in the western part of Samaria. The western boundary line was never definitely determined, and was different in different periods of the Bible history. We must always remember that the boundary lines separating the various countries described in the Bible very seldom had the precision of modern times.

2. In the time of Christ Samaria was not considered as anywhere touching the sea. Some writers, however, consider Tortura as forming its north-west corner. Tortura is the modern name of the Dor of the Old Testament. Dor was built on a stony peninsula which jutted out into the Mediterranean Sea, and is named as one of the royal cities of the Canaanites (Josh. 11 : 2). In

the division of the territory among the tribes, Dor was given to the tribe of Manasseh (12:23). It is worthy of particular mention as a place where corners of Galilee, Samaria, and Judea, all met. Tortura, or Dor, is twelve miles south of Mount Carmel, and eight miles north of the Cæsarea where Paul made Felix tremble. In the days of Joshua Dor was doubtless a strong city. The modern Tortura is a small village, and its inhabitants are very poor and wretched.

3. A line drawn from Dor forty miles to the south may be considered as describing the western boundary of Samaria. The narrow strip between this line and the Mediterranean belonged, in the days of Christ, to Judea. Antipatris was on the east of this boundary, and hence we may call it a Samaritan city. It is the only place of any importance named in the New Testament in the western part of the province. The city was built by Herod the Great, and was named Antipatris in honor of Herod's father, Antipater. It was beautifully situated in a fertile and shady spot, and was nearly surrounded by a river. There were numerous groves of trees in its vicinity.

4. Antipatris was on the road leading from Jerusalem to Cæsarea. It was about thirty miles from Jerusalem. Paul was brought by the Roman soldiers from Jerusalem to Antipatris by night, when on his way to Cæsarea to be tried before Felix, the Roman governor (Acts 23:31). The distance between Antipatris and Cæsarea was about twenty miles.

5. We have already spoken of the narrow strip of territory belonging to Judea which separates Samaria on the west from the sea. This strip is a

continuation of the level tract which starts to the south from Mount Carmel. The whole level tract between Carmel and Joppa is known in Scripture as the Plain of Sharon. The part of it between Cæsarea and Joppa, bounding Samaria on the west, belongs to Judea. This, too, is by far the richest part of the plain, and there is not in all Palestine a more delightful region. The book of Canticles speaks of "the rose of Sharon" (2 : 1). "The excellency of Sharon" is associated with that of Carmel (Isaiah 35 : 2). Nowhere in the Holy Land are the flowers so numerous and abundant. Its entire surface is a carpet of green, and corn-fields are profuse of luxuriance. In Scripture times it was famous for its verdure and loveliness.

6. The region of the plain presents a variegated scene. On the east it is walled in by the mountains of Samaria, with numerous villages sprinkled along the foot of the mountains. Groves of trees and fields of grain intervene between the inhabited places. The blue expanse of the Mediterranean presents an enchanting contrast to the landward view. The plain of Sharon was far more extensively cultivated in the days of the Bible than at the present time. It is now mainly in the possession of wild Arabs.

7. In the time of Christ, Cæsarea, next to Jerusalem, was by far the most important city in Palestine. It was a sea-port near the northern extremity of Judea. It was sixty-two miles north-west of Jerusalem. It led into what we have seen was, in Old Testament times, called the plain of Sharon. Cæsarea was built by Herod the Great twenty-two years before Christ. No labor or expense was spared to make it a city of great magnificence. A

mole, built of heavy stone, and running some distance into the sea, made its harbor perfectly safe, even during the greatest storms. This mole was one of the most stupendous works of antiquity. The city was ornamented with theatres, palaces, and temples. While Judea belonged to the Romans, Cæsarea was its military capital. The place is often mentioned in the Acts of the Apostles. Cornelius, "a devout man, and one that feared God," was a resident of Cæsarea. He was baptized by Peter as the first fruit of the Gentiles (Acts 10). The apostle Paul was a prisoner here two years, at which time his reasoning of "righteousness, temperance, and judgment to come," made Felix tremble (24: 25). Felix was the Roman governor residing in Cæsarea. It was here, too, that Paul's plea for Christianity caused Agrippa to exclaim, "Almost thou persuadest me to be a Christian" (26: 28).

8. Nothing now remains of Cæsarea but desolation and ruins. Its splendid temples and palaces have been converted into quarries. Not a single human being inhabits the place. It is the home of wild beasts alone. Much of the city of Acre, thirty-six miles to the north, was built of the ruins of Cæsarea. The site is usually called Cæsarea-Palestine, to distinguish it from Cæsarea-Philippi, near the source of the Jordan, in Galilee.

9. Thirty miles south of Cæsarea is the ancient Joppa. It is situated on the sea-coast, forty-five miles north-west of Jerusalem. Joppa is one of the most ancient places known to history. There are fabulous accounts of its existence before the flood. It certainly existed before the Israelites conquered the promised land. Joppa was the only

sea-port owned by the Israelites, and, till the building of Cæsarea, it was the only port connecting with Jerusalem. Its connection with Jerusalem gave Joppa all its importance. Whatever was sent to Jerusalem by the sea was landed at Joppa. The timber from Lebanon for Solomon's temple was taken "in floats by sea to Joppa" (2 Chron. 2: 16).

10. It was at Joppa that Jonah found "a ship going to Tarshish." This was when he sought to flee "from the presence of the Lord" (Jonah 1: 3). Joppa is named in the New Testament in connection with a visit by the apostle Peter. It was here that he raised Tabitha from the dead (Acts 9: 36—39). The miracle was soon "known throughout all Joppa." The consequence was "that many believed in the Lord." Peter "tarried many days in Joppa with one Simon, a tanner" (verse 43). While here Peter had the remarkable vision of the "great sheet," which taught him to "call no man common or unclean." The meaning was, that he should no longer regard the Gentiles as less entitled to favor than the Jews. Joppa has always been a poor harbor and dangerous for shipping, and would never have been used had there been any other way of reaching Jerusalem. Its modern name is Jaffa. It has suffered much from the ravages of war. Pilgrims to Jerusalem usually go by way of Jaffa. The present town is situated on a high ground, and commands a beautiful prospect of the sea, and of the surrounding territory. The place itself presents a wretched appearance.

11. Nine miles east of Joppa is Lydda, another place visited by Peter. It is situated on the road from the port to Jerusalem. The name of the

place in the Old Testament is Lod. It was built by one of the tribes of Israel. It is said of Peter, that "as he passed throughout all quarters he came down also to the saints which dwelt at Lydda" (Acts 9 : 32). Here he miraculously restored "a certain man named Eneas" to health. Eneas had been kept to his bed eight years with the palsy. "And all that dwelt at Lydda and Saron saw him, and turned to the Lord" (verse 35).

CHAPTER XVII.

THE PHILISTINE CITIES.

1. PROCEEDING southward from Lydda, and keeping in the vicinity of the sea, we soon come into the region of the ancient Philistines. This region properly came within the territory of Judea in the time of Christ. The Philistines occupied all the territory on the sea-coast between the neighborhood of Ekron and Egypt. This included a narrow strip of about twenty-five miles in length. Hence, the country assigned to the tribe of Judah was bounded by the land of the Philistines on the west. With reference to the whole country it may be said, that the Philistines occupied the southwestern part of Palestine. It may be remembered that the name of Palestine came from the circumstance that the Philistines occupied this portion of the country.

2. The Philistines had cities and states as early as the time of Abraham. They had the reputation

of being a powerful and warlike people while the Israelites were in Egypt. For this reason the Israelites, in going from Egypt into the promised land, did not dare to pass through the land of the Philistines. Yet this route would have been their shortest and most direct way.

3. The Philistines were not a tribe of Canaanites. Hence, when the Israelites undertook to drive out the Canaanites, they did not molest the Philistines. Afterwards, however, the most desperate wars took place between the two nations. The Philistines were the most troublesome and powerful enemies the Israelites had to contend with. As a general thing the Israelites were the victors, though the Philistines had occasional triumphs. At one time they conquered the ark of the covenant. Following this, the Israelites were for twenty years subject to the Philistines. In the Old Testament much is said of the wars against the Philistines. Among others, Samson, Samuel, Saul, and David, led armies against them. They were finally subdued by David, and, though they occasionally revolted, they never afterwards gained permanent independence. Accounts of the wars between the Philistines and Israelites occupy a great part of the Old Testament.

4. Five principal cities are named as belonging to the Philistines. These were Ekron, Gath, Ashdod, Ascalon, and Gaza. Each of these cities was the capital of a distinct state. The states, however, all came under a sort of federal union. It was this circumstance in part that made them so effective in war. The whole country of the Philistines was *a plain*, and was thus distinguished from "the hill-country of Judea."

5. Ekron is regarded as the most important of the Philistine cities. It was on the extreme north of the territory, and was looked upon by the tribe of Judah as within their limits. It was situated about seven miles south-west of Lydda, and the same distance from the coast. It was twenty miles nearly west of Jerusalem. Ekron is famous in the Old Testament because of its connection with the ark of the covenant. The Philistines, having conquered the ark from the Israelites, found its possession the occasion of divine judgments. Wherever it was, the hand of the Lord was heavy on the people. It was sent to Ekron, and, of course, filled the Ekronites with alarm. We are told that "the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people" (1 Sam. 5: 10). So they determined to send it back to the Israelites. They had reason to desire its removal, "for there was a deadly destruction throughout all the city" (verse 14). The Ekronites chose a singular mode of conveying the ark. They constructed a cart for the purpose, to be drawn to the Israelites by two milch kine (6: 1—8). Ekron is among the Philistine cities denounced by the prophets (Jer. 25: 20). Baalzebub is named as the god of Ekron (2 Kings 1: 2). A village called Akir now occupies the site of Ekron.

6. The site of Gath is not exactly known, though according to the latest authorities it was probably four or five miles south of Ekron. This would make it about eight miles from the sea. Gath makes a conspicuous figure in the Old Testament. It was one of the largest of the Philistine cities. It will be forever famous as the residence

of Goliath. It will be recollected that this Goliath was the giant "whose height was six cubits and a span" (1 Sam. 17: 4). Though the champion of the Philistines, David slew him in single combat. It is not certain that Goliath was born in Gath.

7. Gath was one of the Philistine cities that suffered from the possession of the ark. "The hand of the Lord was against the city with a very great destruction" (1 Sam. 5: 9). It was the Gathites who sent the ark to Ekron. It was to Achish, King of Gath, that David fled from the wrath of Saul. "And the servants of Achish said unto him, Is not this David the King of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?" These words caused David to be "sore afraid of Achish, the King of Gath." In order to evade the enmity of the king, "he feigned himself mad" (21: 10—15). Gath was frequently at war with the Israelites. It was two or three times conquered, yet was always a dangerous enemy. Very frequent allusion is made to Gath in the Old Testament.

8. Ashdod is the name of another great Philistine city, which was situated on a round hill, two or three miles from the sea. It was twenty miles south-west of Joppa, and near thirty miles west of Jerusalem. Its site is exceedingly beautiful and picturesque. At the present time the place is thickly surrounded by olive-trees. Ashdod was so situated as to command the road between Egypt and the northern countries. Hence, in the wars between Egypt and these countries, it was an important object to get possession of this city. Thus, when Tartan was on his way against Egypt, he

first "fought against Ashdod and took it" (Isaiah 20: 1). Tartan was the general of an Assyrian army.

9. Like other Philistine cities, Ashdod was often at war with the Israelites. It was several times conquered, yet never became a permanent conquest. It is named as a reproach that many Jews had married wives in Ashdod (Neh. 13: 23, 24). It is said that this city suffered the longest siege on record. It lasted twenty-nine years. This was from Psammeticus, King of Egypt. The destruction of Ashdod was foretold by prophecy (Amos 1: 8). It was afterwards rebuilt, and at the time of Christ's appearance was under the dominion of Herod the Great. It is known in the New Testament as Azotus. The evangelist Philip is spoken of as "found at Azotus" (Acts 8: 40). Broken columns and arches, and other ruins, now mark the site of the ancient city.

10. Ten miles south-west of Ashdod is the site of Askelon. This city was situated directly on the sea-coast, and was the only maritime port possessed by the Philistines. It was a strongly-fortified place, a ridge of rock entirely encircling it on the land side. Like the other cities of the Philistines, Askelon was a formidable enemy to the Israelites. Though they conquered it, they could not keep possession of it. The adjoining country was remarkably fruitful, and vines, onions, and aromatic plants, grew in great abundance. Askelon is noted as the birth-place of Herod the Great. He greatly adorned it with baths, fountains, and colonnades. The city, however, did not belong to his kingdom. The ancient walls of the city in part still remain. The desolation, however,

is complete, not a human being now residing there. The prophecy is fulfilled to the letter: "*and Askelon shall not be inhabited*" (Zech. 9: 5).

11. Gaza was originally a Canaanitish city, and is among the oldest named in the Bible. In time it became one of the five Philistine cities. Its site is ten miles south of Askelon, and over forty miles south-west of Jerusalem. The ancient city was within two or three miles of the sea. Gaza may be considered as the terminating point of the Holy Land on the south-west, being, in fact, on the borders of Egypt. Its situation with reference to the surrounding nations gives it great importance. The military road connecting Egypt with the Syrian nations north and west passed through Gaza. Every conqueror who passed through the place felt obliged to take possession of it. Hence it suffered much from many enemies. It was successively in the possession of the Assyrians, Egyptians, and Persians.

12. Joshua extended the conquests of the Israelites as far as Gaza, but did not conquer the city. Afterwards, Judah conquered it, along with Askelon and Ekron (Judges 1: 18). In time the Philistines of all these cities regained their independence, and in turn exercised dominion over the Israelites for forty years. Then Samson came as the avenger of the Israelites. Gaza was the scene of many of Samson's exploits, and it was here that he met with his fall. It was in Gaza that he pulled down upon himself and the assembled multitude the temple of Dagon (Judges 16: 30). It was the gate of Gaza that Samson carried away to the top of a hill (verses 1—3). Under David the Israelites finally subdued the Philistines.

Hence the kingdom of Solomon, David's son, embraced Gaza. At a much later period, this city found its severest enemy in Alexander the Great, who conquered the place after a siege of five months. The brave defenders of the city he killed, and the women and children were sold as slaves. People were called in from the surrounding regions to inhabit the place.

13. The ancient Gaza was situated on a small hill, where a few fragmentary ruins still exist. These appear as materials in the now existing buildings. The adjacent soil is very rich, and apricots and berries are abundant. On its northern side is an immense grove of olive-trees. On the east are extensive gardens, protected by hedges of prickly pear. The caravan route between Egypt and Syria goes through the place, and brings considerable trade. The present city has about sixteen thousand population, and exceeds that of Jerusalem. The evangelist Philip was directed to go from Samaria "towards the south, unto the way that goeth from Jerusalem unto Gaza, which is desert" (Acts 8: 26). The phrase "which is desert" must have referred to "the way" to Gaza. It could not have meant the city itself.

CHAPTER XVIII.

BEERSHEBA. — HEBRON. — BETHLEHEM.

1. THE description of Judea now learned, commencing with Dor on the north, and extending to Gaza, embraces the entire Mediterranean coast of

the province. It also embraces *the plain* as distinguished from "the hill-country" of Judea. Leaving Gaza. and keeping along the southern border of Palestine a distance of twenty-two miles, we come to Beersheba. Beersheba will be a good point of departure in going through the interior and hilly region of Judea north to Jerusalem.

2. On the way from Gaza to Beersheba the route passes over the site of Gerar, the name of a very ancient city. Gerar had an interesting history in the time of the patriarchs. After Sodom was destroyed, "Abraham sojourned in Gerar" (Gen. 20 : 1). During a famine in the rest of Canaan, "Isaac dwelt in Gerar" (26 : 6). The Kings of Gerar had very curious and interesting relations with the patriarchs. The place had been awarded to one of the tribes of Israel, yet it was a Philistine city. It early disappears in history, and no mention is made of it in the later books of the Bible. No traces of it now exist.

3. The southern border of Palestine, in going from Gaza to Gerar, winds gradually to the south, and in going from Gerar to Beersheba it reaches a south-east direction. Beersheba is about thirty-eight miles from Jerusalem, in a direction a little west of south. Beersheba marks the extreme southern point of the Holy Land. Hence its name was commonly used to signify the extent of the country in that direction. "From Dan to Beersheba" meant the whole length of the country from north to south (Judges 20 : 1). "From Beersheba even unto Dan" meant the whole length of the country from south to north (1 Chron. 21 : 2). Beersheba was a famous place of sojourn with the patriarchs. Abraham formed a treaty of peace

and friendship here with Abimelech the king. The patriarch had dug a well, which the servants of Abimelech took from him. After the treaty the well was restored, and the mutual oath to observe the compact was taken by it. This circumstance gave the place its name, Beersheba, which means, *the Well of the Oath*. Abraham planted a grove here and consecrated it to Jehovah. The Scripture account of these things is exceedingly beautiful (Gen. 21: 22—34). The name was afterwards transferred to the town built upon its site. The two sons of Samuel were made “judges in Beersheba” (1 Sam. 8: 2). Elijah, when threatened by Jezebel, “went for his life and came to Beersheba” (1 Kings 19: 3). After the Captivity the Jews made Beersheba a place of residence (Neh. 11: 27, 30), and no mention is made of the place afterwards. Two wells of excellent water still exist on its site. Few if any ruins have been discovered.

4. Leaving Beersheba for the north, a journey of twenty-three miles brings us to Hebron. We may remember that Jacob and his sons went over the same route in going from Hebron to Egypt (Gen. 46: 1—6). We soon discover that the interior of Judea presents a very different appearance from what is presented by the coast. All along the coast the country is so level as to be called *The Plain*, but as we approach Hebron it is so broken and hilly as to be called “the *hill-country* of Judea” (Luke 1: 65). The hills are very numerous, and are seen to be sharp and steep. Very much of the soil presents a fertile appearance, and vineyards and olive-trees are numerous. Flocks of sheep are seen feeding on the hill-sides. The

air is cooler, and the climate more healthy, than by the sea-shore. The site of Hebron is more than half a mile higher than the sea.

5. Few places have more interesting Scripture associations than Hebron. It is one of the most ancient places on record, having been "built seven years before Zoan, in Egypt" (Num. 13 : 22). It was first called Kirjath-Arba, which means, "city of Arba." This Arba "was a great man among the Anakims" (Josh. 14 : 15). The Anakims were a race possessing Hebron and vicinity to the time of Joshua. The place was also called Mamre (Gen. 23 : 19). Abraham, Isaac, and Jacob, lived in Hebron, and were entombed there. The Israelites led by Joshua took the place from the Anakims. It was then given to the tribe of Judah. Afterwards it fell to the possession of the priests and Levites. It was also made one of the cities of refuge. When David became King of Judah he made Hebron his capital, and reigned there "seven years and six months" (2 Sam. 5 : 5). Here he was "accounted king over Israel" (verse 3). On becoming king of all Israel he made Jerusalem his capital. This circumstance is thought to have excited the ill-will of the people of Hebron, as it was here that David's son, Absalom, was enabled to rebel against his father's royal authority. Hebron was made a fortified city by Rehoboam (2 Chron. 11 : 10). The prophets make no mention of the place, and nothing is said of it in the New Testament. The site of Hebron was a valley, and is spoken of as "the vale of Hebron" (Gen. 37 : 14). The "pool in Hebron" still exists. It was here that the assassins of Ish-bosheth were hung (2 Sam. 4 : 12). It is even now a place of

considerable size. Visitors are shown what are called the sepulchres of the patriarchs, but no confidence is placed in such statements. Hebron is only eight miles south of Jerusalem.

6. Eleven miles north of Hebron we reach a locality forever hallowed in the history of the world. The name of the place is Bethlehem. It was here that Jesus Christ, the Saviour of the World, was born. No traveller can approach the scene of this sacred association without deep emotion. It is remembered that David, the great King of Israel, was also born in Bethlehem. Hence the place was sometimes called "the city of David" (Luke 2 : 4). It was also the scene of the book of Ruth. Aside from these events, the place has little importance in Bible history, as appears incidentally in an allusion of the prophet. "*But thou, Beth-lehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel*" (Micah 5 : 2). Its physical insignificance is here contrasted with its moral grandeur as the destined birth-place of the Saviour of the World.

7. Bethlehem is known in Scripture by several different names. It is called Beth-lehem-Judah, to distinguish it from another Bethlehem in the northern part of Palestine. It is also called Ephratah, and its inhabitants Ephratites (Gen. 48 : 7). Strangers visiting Bethlehem are shown numerous places which are said to be associated with events in the history of Christ. The Church of the Nativity is an object of great interest. This was built by Helen, the mother of Constantine. Many buildings intended to mark places of great importance in the life of Christ were built by this pious

woman. The Church of the Nativity exhibits great beauty of architecture. It was thought to identify the spot where the Saviour was born. Three large pools, called "Solomon's pools," still exist not far from Bethlehem. On the north-east part of the town is a broad valley, which every traveller is anxious to see. Many suppose that it was in this valley that shepherds watched "over their flock by night," when the angels announced the birth of a Saviour (Luke 2: 8—15). Bethlehem has been the scene of pilgrimages for centuries. It is beautifully situated on a hill. There are now about three thousand inhabitants. A journey of four or five miles to the north brings us to Jerusalem, the great metropolis of the Jewish city, and the most renowned city in the world.

CHAPTER XIX.

JERUSALEM.

1. ANCIENT Jerusalem has peculiar claims on our attention and study. It is by far the most important city of which the Bible gives an account, and is, indeed, the most remarkable place in the religious history of the world. A far greater number of important events took place in Jerusalem than in any other part of the Holy Land. Yet it has an interest aside from these events. It was the great metropolis of the Jewish people, to whose history the Old Testament is mainly given. It was the centre of the political and religious welfare

of the Jewish people. The *very life* of the Jewish religion was in Jerusalem, and the political and religious welfare of the nation depended on the condition of things in this metropolis. Though an enemy took all *the rest* of the country, he would not have been a conqueror of Palestine until he had taken the great capital. Yet, had an enemy conquered Jerusalem *only*, this would have made him *really* the conqueror of the whole country. While this city remained, the nation existed and had its religion and government. When Jerusalem was destroyed, the nation had, for the time, lost its religion and government. To understand how the metropolis had such vital importance will enable us to understand many significant portions of the Bible. We must, therefore, be unusually particular in getting an account of ancient Jerusalem. We may properly begin with a sketch of its history down to the time of Christ.

2. The site of Jerusalem is first definitely known as "the land of Moriah." It was on this spot that Abraham purposed to offer his son Isaac as a "burnt-offering" (Gen. 22 : 2). It is thought by many that the place was the Salem of which Melchizedek was king. This supposition, however, is quite improbable, though there is good reason to think that the original name of the place was Salem. It is early mentioned by the name of Jebus, and was so called because occupied by a Canaanitish tribe, called the Jebusites. These Jebusites were bitter enemies of the Israelites. Their capital was on that part of Jerusalem called Mount Zion, where they had a strong fortification. An army of Israelites succeeded in conquering all of the city except this fort, but were wholly unable to expel the

Jebusites from this. The consequence was, that "the children of Judah," or Israelites, and the Jebusites dwelt together in the city (Josh. 15 : 63). By "the children of Judah," are meant those Israelites who were of the tribe of Judah. The wars against the Jebusites were fought mostly by the tribes of Judah and Benjamin. It may be added here that the name Jerusalem probably came from a union of the two names, Jebus-Salem.

3. It was reserved for King David to conquer the fort on Mount Zion. The Jebusites defied his power, "Nevertheless, David took *the stronghold of Zion*" (2 Sam. 5 : 7). This place he made his royal residence, naming it after himself. "So David dwelt in the fort, and called it the city of David" (verse 9). It was at this time that David left Hebron and made Jerusalem the capital of all Israel, from which period the great importance of the place commenced.

4. Almost the first care of King David was to remove to his new metropolis *the ark of the covenant*. It was brought to Mount Zion with great pomp, where it remained till the *temple* was built for its reception. With the possession of the ark of the covenant, Jerusalem began to have a sanctity in the eyes of all Jews. King David dying, his son Solomon ascended the throne. It was the great work of Solomon to adorn the city which his father had made the capital. The great achievement of his reign was the building of the temple. Mount Moriah was selected as the site of the building. The temple was the best specimen of architecture of which the age was capable. It is forever known as Solomon's Temple. Into this the ark of the covenant was moved. It was called

"the house of Jehovah," and was the typical residence of the God of Israel. It was revered by the people as containing the very presence of the Lord, and it thus made Jerusalem the centre of the religious affairs of the nation. And so Jerusalem became the place which Moses had said the Lord God should choose to put his name in. "The place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come" (Deut. 12 : 5).

5. On the death of Solomon, his son Rehoboam became king. The kingdom was then broken into two hostile sections. Ten of the tribes revolted from the government of Rehoboam, the two tribes of Judah and Benjamin alone remaining in allegiance. The ten revolted tribes took the name of the kingdom of Israel. The tribes of Judah and Benjamin took the name of the kingdom of Judah. Thenceforth Jerusalem became the metropolis of Judah. The word Jew was first used to designate one who belonged to the kingdom of Judah, but afterwards came to be applied to men of both kingdoms.

6. From the death of Solomon the fortunes of Jerusalem alternated between good and evil till it was destroyed by Nebuchadnezzar. Under good kings it prospered, and under bad kings it suffered. It was several times conquered and pillaged. It was conquered by Shishak, King of Egypt. Jehoash, King of Israel, took the city, and robbed the temple. It generally prospered under such kings as Uzziah, Jotham, Hezekiah, and Manasseh. Finally, its conquest by Nebuchadnezzar, King of Babylon, was complete. This took place four hundred

and forty-seven years from the time of David. Nebuchadnezzar razed the walls, and destroyed the temple and the palaces. The golden vessels of the temple he carried to Babylon. All the Jews who fell into his hands were carried captive to Babylon (2 Kings 25), where they remained seventy years (Jeremiah 25 : 11). This event is what is called "The Babylonish Captivity," or sometimes simply "The Captivity."

7. Divine wisdom, however, purposed that Jerusalem should be rebuilt; and Cyrus, King of Persia, was made the instrument of this work. At the end of seventy years of captivity, near fifty thousand Jews were sent back to their country. Zerubbabel was appointed their leader, and under his superintendence the work of rebuilding the city was begun. The Samaritans and other enemies of the Jews resisted their efforts to rebuild the temple, yet in a few years the work was completed. The sacred vessels carried away by Nebuchadnezzar were restored, and the worship of Jehovah was again established in Jerusalem. Of course, the return of the Jews and the restoration of their metropolis were occasions of great joy and exultation.

8. From the rebuilding of Jerusalem to the appearing of Christ is a period of about five hundred years. But little of its history during this period can be learned from the Bible. A few interesting events are derived from other sources. The city found at first an enemy, and afterwards a friend, in Alexander the Great. Ptolemy, King of Egypt, plundered it, and carried many of the inhabitants into Egypt. Jerusalem suffered severe persecution from Antiochus Epiphanes, King of Syria, who des-

troyed the walls of the city, and built a citadel out of its stones. He abolished the worship of Jehovah, and placed in the temple a statue of Jupiter. The city, however, rose from these severe misfortunes. Jerusalem was destined to attain its greatest grandeur at the hands of a very wicked and cruel man, Herod the Great, King of Judea. A few years before the birth of Christ, he almost entirely rebuilt the temple. So important and extensive were his improvements, that he is sometimes said to have built a *new* temple. The building certainly attained, from his munificence, a grandeur and glory much greater than the first received from Solomon.

9. The splendor to which Herod the Great had raised Jerusalem was to last but a short time. Infinite wisdom had purposed to do away with the religion and government of the Jews, and the Gospel of Christ was to succeed the religious system of Moses. The Jews were also to be punished for their unbelief and hardness of heart. The destruction of the Jewish religion and the punishment of the people were to be accomplished by a single event, and this event was the destruction of Jerusalem itself! When Christ was in Jerusalem he knew the doom awaiting the proud city and the gorgeous temple. In various passages of the New Testament he predicts their overthrow. The disciples came to Jesus "for to show him the build-ings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down" (Matt. 24: 1, 2). It was of Jerusalem that he said, "For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass

thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee" (Luke 19 : 43, 44).

10. These predictions were literally fulfilled even during the lifetime of some who heard Christ utter them. Titus led a Roman army against the city, and put the inhabitants to a horrible slaughter. The temple was so utterly destroyed that not one stone was left upon another, all traces of it being completely effaced. Since the time of this destruction, the Jews have been scattered over the world, without a city, and without a common temple. Yet it is the belief of every Jew that at some time or other his nation will again possess Jerusalem. It is this expectation which keeps the Jews a distinct people, notwithstanding their national existence has been destroyed for so many centuries.

CHAPTER XX.

JERUSALEM — CONTINUED.

1. FROM the historical sketch which we have now learned, it appears that Jerusalem had reached its highest grandeur at the time when Christ appeared. We must now endeavor to get an idea of the city more particularly as it was at this important period of its greatness and prosperity. It is impossible, however, to give much more than a general description of ancient Jerusalem. The Scriptures call but one of its streets by a particu-

lar name, and no very minute account of its buildings has been preserved. Not even a ruin of the city as it was in Bible times is positively known to exist. We must be content, therefore, with a description of its physical features, and of the few important localities and buildings of which knowledge has come down to the present age.

2. The site of Jerusalem was almost the summit of the mountain range which ran from north to south through the southern half of Palestine. It was forty-two miles east of the Mediterranean, and twenty-five miles west of the Jordan. On account of its elevated position, it was sometimes called "Vision." It could be seen from many distant quarters of Palestine. Abraham "saw the place afar off" (Gen. 22: 4). Jerusalem was built on three hills, the names of which were Zion, Acra, and Moriah. Formerly the valleys separating these hills were deep and rugged, but as the city grew these valleys were in some places partially filled up. Yet even now travellers recognize the three landmarks of Zion, Acra, and Moriah.

3. Jerusalem was from the first a walled city. The Scriptures have much to say of its walls, towers, gates, and bulwarks. Indeed, every ancient city had walls for a defence. The first wall surrounding Jerusalem was destroyed when the city was conquered by Nebuchadnezzar. When the Jews returned from the Captivity to rebuild the city, a second wall was built by Nehemiah, and this wall surrounded the city when Christ appeared. It is not possible to trace the whole course of this wall with perfect distinctness. It is thought to have enclosed the three hills already named.

4. Every reader of Scripture is familiar with

the name of "Mount Zion." In the Old Testament accounts of Jerusalem, the hill Zion is by far the most conspicuous locality. We have seen that it was this hill that the Israelites were for a long time unable to conquer. We have seen too that David made it his royal residence, and called it "the city of David." Mount Zion formed the south-western part of Jerusalem. The city wall went round the brink of its western and southern sides. The valley of Hinnom winds round the same sides of the hill. On the western side the summit is about a hundred feet above the valley, and on the southern side the valley sinks to three hundred feet below the summit. A good part of the summit of Mount Zion is a level tract. The eastern side is sloping, though not abrupt. The valley which winds round its northern and eastern sides was called by Josephus "the valley of the cheesemongers." It is now called the Tyropœon. Solomon's palace was situated on the north-east corner of Zion. Next to the temple, this was the most magnificent building in Jerusalem, up to the time of the Captivity. On the eastern slope of the hill, south of Solomon's palace, were the dwellings of the priests. The palace of David was probably in the same vicinity. Tradition locates David's tomb on the southern part of the hill. It is impossible to give many particulars touching the residences on Mount Zion. It is certain that here were the most costly and magnificent buildings. Only part of Zion is now inhabited, and the "city of David" has literally become "a ploughed field."

5. Mount Acra formed the north-western part of Jerusalem. The Tyropœon, called by Josephus "the valley of the cheesemongers," separated

Acra from Zion. The name Acra means citadel, and was given to this hill because Antiochus Epiphanes built a citadel on it. We have seen that the object of this citadel was to overawe the services in the temple. Titus, the Roman general who destroyed Jerusalem, encamped his army on the north-western part of Acra. Acra was called "the lower city." This was to distinguish it from Zion, which was the "upper city." Acra is now much lower than formerly. Not many years before Christ, it was lowered in order that it might not be higher than the temple! Acra is now the site of the Church of the Holy Sepulchre.

6. The entire eastern side of Jerusalem is a narrow hilly ridge. Without the city, this ridge was bounded by the valley of Jehoshaphat on the east. Within the city, it was separated by the Tyropœon from Zion. A smaller valley separated it from Acra. The highest part of this ridge was the middle. This part was the famous Mount Moriah, whereon was built the renowned temple. Hence, to a Jew, this locality is now the most sacred spot of ground on the globe. Originally Moriah was not large enough to give the temple a proper basis. Walls of enormous height were built up from the valley, in order to hold the dirt spread over its summit. One of these walls was over five hundred feet high! It is impossible to tell by what means the stones of the temple were conveyed to the top of Mount Moriah. Some of these stones were over seventy feet in length!

7. We have seen Jerusalem was built on the three hills of Zion, Acra, and Moriah. Moriah, however, may be considered as embracing three smaller hills, into which the eastern ridge was

divided. The middle and highest of these was properly Moriah. The smaller elevation north of this was called Bezetha, and formed the north-east part of the city. The lowest of these three elevations was on the south, and was called Ophel. Ophel formed the south-eastern part of the city. It is impossible to identify the site of any particular buildings or events either with Bezetha or Ophel.

8. Much is said in Scripture of the gates of Jerusalem. It is not possible to determine their exact number. In the time of Christ there were at least ten. Four gates were on the north. One near the north-east corner of the city was called "the Old Gate" (Neh. 3 : 6). Very near the middle of the northern wall was "the Gate of Ephraim" (2 Chron. 25 : 23). It communicated with the valley which separated Bezetha from Acra. Sometimes it was called "the Gate of Benjamin" (Jer. 38 : 7). It had these names because the road going from it led into the territories of Ephraim and Benjamin. The "Corner Gate" also opened on the northern side (2 Chron. 26 : 9), and is thought to be the same as "the tower of the furnaces" (Neh. 3 : 11). The "Valley Gate" was on the west (3 : 13), and opened out of the valley which separated Acra from Zion, thus leading into the valley of Hinnom. It is uncertain whether the western wall had any other gate.

9. Josephus speaks of "the Gate of the Essenes," which was probably the same that was called "the gate between two walls" (2 Kings 25 : 4.) It opened out of the southern wall, and thus communicated with Mount Zion on the south. The "Gate of the Fountain," was near the south-

eastern part of the city (Neh. 3: 15), and was near the place where the south-east of Zion joined with the southern termination of Ophel. It opened into the Tyropœon, or principal valley within the city. Near by it was the pool of Siloam. The "Water Gate" directly communicated with the temple on the eastern side (Neh. 3: 26). Through this the water used in the temple service was emptied into the brook Kidron. Close by the north-east corner of the temple was the "Sheep Gate" (3: 1), which was so called because the sheep sacrificed in the temple were taken through it. The "Horse Gate" was also near the Temple (3: 28). Sometimes this was called the "Prison Gate" (12: 39). Near the north-east corner of the city wall was the "Fish Gate" (3: 3). The fish brought to Jerusalem from the sea-coast were probably taken through this gate. The book of Nehemiah has much to say of the rebuilding of these gates. The Bible speaks of other gates, some of which probably communicated with the temple within the city. It is impossible to determine their localities.

10. The Bible frequently speaks of the towers of Jerusalem. "Uzziah built towers in Jerusalem, at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them" (2 Chron. 26: 9). It is probable that these towers were the same as the "bulwarks" spoken of in Scripture (Psalm 48: 13). Josephus describes the towers which existed in the time of Christ. The most important was called "Hippicpes," and was situated near the "Valley Gate," in the north-west corner of Zion. It was built by Herod the Great not many years before Christ, and was named after a friend of this king who was killed in battle. It

was not far from a hundred and fifty feet in height. Seen from a distance, it was doubtless a very conspicuous object. The eyes of Jesus and his disciples must often have rested on this imposing battlement.

11. The tower or castle of Antonio figures conspicuously in the New Testament. Most of the maps set it down as being on the hill Bezetha, which would have made it north of the temple. The account given by Josephus seems to imply that it was on the north-west of the temple. It was certainly within the area on which the temple stood. The castle had all the magnificence of a palace. It rose to the height of about ninety feet. At its four corners towers rose about seventy feet higher. It completely overlooked the temple, and gates and passage-ways connected the two buildings. While the city was under the Roman government a strong garrison was constantly kept in the castle.

12. The "judgment hall" where Christ was brought before Pilate was in the castle of Antonio (John 18: 28). This hall was also called the "Pretorium" (Mark 15: 16). The "pavement" where Pilate surrendered Christ into the hands of the Jews was directly in front of the castle (John 19: 13). When the chief captain rescued Paul from the Jewish mob, "he commanded him to be carried into the castle" of Antonio (Acts 21: 34). From the steps of the castle Paul addressed one of his greatest speeches to the enraged mob. It may be read in 22d chapter of Acts.

13. The Old Testament makes mention of the towers of "Hananeel" and "Meah." These were near the north-east corner of the city, being north of the temple and east of the castle of Antonio.

They are mentioned in connection with Elisha's sanctifying of the sheep gates (Neh. 3: 1).

14. The Bible says very little of the streets of Jerusalem. The "baker's street" is the only one called by a particular name (Jer. 37: 21). Josephus speaks of "the street of the cheesemongers." It would seem from these names that persons of the same occupation lived in the same part of the city. Mention is made of "the street of the gate of the city" (2 Chron. 32: 6), and also of "the street that was before the water gate" (Neh. 8: 1). The word street in these instances probably meant open places round the gates, where people could congregate.

CHAPTER XXI.

JERUSALEM — CONTINUED.

1. THE Bible makes frequent reference to "pools," "cisterns," and "fountains." There were many of these in and near Jerusalem. There were the pools of "Siloam," of "Solomon," of "Bethesda," of "Hezekiah," the "upper" and the "lower pools of Gihon." There were indeed pools in nearly all parts of the Holy Land. Such artificial means of procuring a supply of water were indispensable. There was but one river of any size in the country, most of the other streams being dry for the greater part of the year. Rain fell only in the spring and autumn. During the rainy season the "pools" and "cisterns" retained water enough to answer the want of the rest of the year.

2. Many pools were necessary to supply so large a city as Jerusalem. Most of these were without the city walls, and some of them were a considerable distance from the city. The largest and most important were the "pools of Solomon," which were in or near Bethlehem, some miles from Jerusalem. An aqueduct from these brought the chief supply of water for the temple. Most maps locate the "pool of Bethesda" without the wall on the north-east, but its locality cannot be determined with any certainty. It is said in the New Testament to be near "the sheep market" or gate. It is also said that the pool of Bethesda had "five porches." These were probably intended to shelter persons who came there to bathe. "In these (porches) lay a great number of impotent folk, of blind, halt, withered, waiting for the moving of the water." It was at this pool that Christ said to the impotent man, "Rise, take up thy bed and walk, and immediately the man was made whole" (John 5 : 9).

3. We learn from Scripture that King Hezekiah "made a pool, and a conduit, and brought water into the city" (2 Kings 20 : 20). There is good reason to think that this pool still exists. Travelers identify it with a large tank or cistern still in use in "the lower city." It will be recollected that the region of Mount Acra is now called "the lower city." We further read that "Hezekiah also stopped up the water-course of Gihon, and brought it straight down to the west side of the city of David" (2 Chron. 32 : 30). This was the "conduit" that led into the pool now called by Hezekiah's name. The valley west of Jerusalem was sometimes called Gihon.

4. The two pools called the "upper" and the "lower" were in the valley of Hinnom or Gihon. We have just seen that the "upper" was that which connected with the pool of Hezekiah. The "upper pool" was formed in the basin at the head of the valley. It was about fifty rods west of the north-west corner of the city wall. It was supplied by the rains which fell upon the adjacent hills. It is uncertain whether it had the constant supply of a natural fountain. About a half-mile further down the valley was the "lower pool." This was right abreast of Mount Zion on the west, and could not have been much more than twenty rods from the wall. It received the overflow of the upper pool, and was the less important of the two. It is spoken of only by Isaiah (22 : 9).

5. Near the foot of Ophel was the famous "pool of Siloam," sometimes called "Shiloah." It will be recollected that the foot of Ophel formed the south-eastern part of Jerusalem. It was directly on a line with the southern part of Zion. The valley of Hinnom, the Tyropœon, and the valley of Jehoshaphat, met near the pool of Siloam. As in Bible times, the water still flows from this pool gently southward, losing itself in the soil which it irrigates. Hence the remark, "the waters of Shiloah that go softly" (Isaiah 8 : 6). It was by this pool that Jesus miraculously restored the blind man to sight. Having anointed his eyes, "he said unto him, Go wash in the pool of Siloam. He went his way, therefore, and washed and came seeing" (John 9 : 7).

6. It has been discovered that the pool of Siloam is supplied from the "Fountain of the Virgin," which is about sixty rods further up the

valley of Jehoshaphat. It is a deep excavation under the western side of the valley. A subterranean passage leads the water from this fountain to the pool of Siloam. This passage runs under the ridge Ophel. A few years since, Dr. Robinson crawled the entire length of this passage. He found it one thousand seven hundred and fifty feet in length. The upper part of it is very crooked. This traveller thinks the Fountain of the Virgin may be the ancient pool of Bethesda.

7. Modern Jerusalem bears very little resemblance to the Jerusalem of Bible times. Its generally filthy and decaying condition contrasts strongly with its grandeur and opulence when Christ walked its streets. Dr. Robinson thinks he discovered a small portion of *the ancient causeway which connected the temple with Solomon's palace!* With this exception, nothing whatever of the architecture of the ancient city is known to exist. The very ground itself has undergone a change. The original soil is covered to the depth of many feet with the accumulated rubbish of ages. Dr. Robinson says that modern Jerusalem is cleaner and better built than most cities of the East. Most travellers, however, complain of its filth, irregularity, and generally ruinous condition. The streets are uneven, and but partially paved; and in many places are so narrow that two loaded camels cannot pass each other! The houses are constantly falling to pieces. Everything denotes indolence, poverty, and degradation. Jerusalem is literally "trodden down of the Gentiles" (Luke 21: 24).

8. Modern Jerusalem is in possession of the Mahometan Turks. By them it is called Kouds,

which means "holy." A high wall surrounds the city. Four gates are now in use. On the west is the "Bethlehem gate," so called because it opens into the road leading to this place. It is also called the "Jaffa gate." It is nearly the same as the "corner gate" of the ancient city. On the north is the "Damascus gate." It is near by the spot of the ancient "Ephraim gate." On the east the "St. Stephen's gate" opens into the valley of Jehoshaphat. Tradition locates the martyrdom of Stephen near this spot. On the south is "Zion's gate." The southern part of Mount Zion is not embraced within the walls of the modern city. "Zion's gate" opens into this part of Mount Zion. Besides these four, there are other gates not now in use.

9. The Mosque of Omar occupies the site of the ancient temple. The area of the mosque is nearly an eighth of the whole city. Into this neither Jew nor Christian is admitted. The Mahometan burying-ground is also on Mount Moriah. The principal building on Mount Zion is the Armenian convent. Near the convent is the residence of the Armenian Christians. On the eastern slope of Zion is the "Jews' quarter." There are about five thousand Jews residing here. Their degradation and poverty are appalling. Few of them were born within the city. They have come to this quarter that they may die in the city of their fathers! They are not, however, permitted to bury within the city. On Mount Acra is the Church of the Holy Sepulchre. This is by many supposed to be on the site where Christ was crucified; but there is little or no ground for the supposition. The Greek and Roman Catholics live

in this vicinity. The Turks and Arabs occupy Bezetha.

10. The population of modern Jerusalem is about fifteen thousand. The feuds between the different races and sects are continual. It is chiefly these animosities which give life and activity to the city. Of all these classes, the most abject and despised are the Jews. Yet Jerusalem in its glory was the proud metropolis of this very people!

CHAPTER XXII.

THE ENVIRONS OF JERUSALEM.

1. NEXT in importance to Jerusalem itself are its *environs*. "Mountains are round about Jerusalem" (Psalm 125 : 2). Valleys, of course, separated the city from these surrounding mountains. We have already had occasion to learn something of the valleys of Gihon, Hinnom, and Jehoshaphat. Many interesting Scripture scenes are associated with those localities. The two names of Gihon and Hinnom are given to the same general valley, which bounds Jerusalem on the west and south. Gihon is the name of the upper part of the valley. It bounds Acra and most of Zion on the west, and may be considered as terminating with "the lower pool." The name of Gihon does not appear to be given to it in Scripture. It is now called by this name because it contains the two pools of Gihon.

2. In the Old Testament the valley of Hinnom generally goes by the longer name, "the valley of the son of Hinnom." It is the continuation of the

valley of Gihon, west and south of the city. "And the border went up by the valley of the son of Hinnom unto the south side of the Jebusites; the same is Jerusalem" (Joshua 15: 8). It will be recollected that the Jebusites lived on Mount Zion. The sides of the valley of Hinnom are rocky, rough, and steep, and as it approaches the valley of Jehoshaphat towards the east, grow deeper and deeper. The two valleys meet near the south-east corner of Jerusalem.

3. It was near the juncture of these two valleys that the idolatrous Jews worshipped the idols Baal and Molech. The place was called Tophet, "which is in the valley of the son of Hinnom." They practised here the most horrid rites of sacrifice. Children were made to pass through the fire, in sacrifice to the idols. They burned "their sons and their daughters in the fire." Because of these abominations, it was declared that Tophet should be called "the valley of slaughter" (Jer. 7: 31, 32). The pious King Josiah abolished these horrid sacrifices. "And he defiled Tophet, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech" (2 Kings 23: 10).

4. The same king also caused the offal of Jerusalem to be thrown into the valley where the sacrifices to Baal and Molech had been practised. In this way he purposed to make the place ever after a scene of loathing and disgust to the Jews. Worms naturally came with this offal. In order to destroy the filth as it collected, fires were kept burning continually. Hence the *fire* and the *worms* were associated. The Scripture phrases, "where their worm dieth not, and their fire is not quenched"

(Mark 9: 44), were suggested by the fires burning constantly in the valley of Hinnom. The Greek name for the valley was "Gehenna." This word is translated "hell" in the New Testament. The phrase "hell-fire," or "Gehenna-fire," *literally* meant the fire burning in the valley. The phrase is *figuratively* used as expressive of punishment. It is important to fix in the memory the distinction between the literal and the figurative uses of the phrase "hell-fire."

5. Near the place called Tophet is the traditional "Aceldama." This is "the field of blood" which Judas purchased "with the reward of iniquity" (Acts 1: 18, 19). This was also "the potter's field." The chief priests bought it "to bury strangers in" (Matt. 27: 7). The "Hill of Evil Council" forms the southern wall of the valley of Hinnom. It is almost as high as Zion on the opposite side of the valley, but the ascent to its top is much more gradual. It received its name from the tradition that the house of Caiaphas, where the Jews took consultation tending the crucifixion of Jesus, was on this hill. "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas. And they consulted that they might take Jesus by subtlety, and kill him" (Matt. 26: 3, 4). On the top of this hill are the ruins of a small village.

6. We have already several times heard something of the valley of Jehoshaphat. It is the long valley which bounds Jerusalem on the east. In Scripture it is called the valley or "brook Kidron" (1 Kings 2: 37). The name of Jehoshaphat is never given to it in the Bible. It is said that God

will judge the heathen in "the valley of Jehoshaphat" (Joel 3: 12). But it is probable the name is used in a figurative sense, and there is no reason to think that the valley east of Jerusalem was referred to. It will be convenient, however, to speak of it by its present name, the valley of Jehoshaphat.

7. About a mile north of the city the valley bears to the west. A little ways south of the city it bears to the east. Where it passes the city it runs quite regularly nearly north and south. It is by far the greatest valley near Jerusalem. Opposite the city it is very deep, and can be crossed only on bridges, or causeways. At its bottom is a deep gully, or water-course. This is the "brook Kidron," though no water runs here except in the rainy season. The sides of the valley are very rocky and precipitous. Numerous tombs or sepulchres have been excavated in these rocky sides. In some places a few olive-trees continue to grow. In passing out of Jerusalem, Jesus often crossed this valley.

8. On the eastern side of the valley is the traditional tomb of the Virgin Mary. It is directly opposite St. Stephen's gate and the ancient Bezetha. A little further south is the garden of Gethsemane. This is a small plot enclosed by a wall. Within the enclosure are several very ancient olive-trees. It is very probable that the real garden of Gethsemane was near this place. It is forever to be remembered as the scene of Christ's agony. Still further south, the tomb of Absalom and Zechariah are on the same side of the valley. They are opposite the south-eastern part of the area of the Mosque of Omar, or site of

the ancient temple. There is no probability, however, that these Scripture persons were entombed here. We have seen that the "Fountain of the Virgin" is on the western side of the valley, still further down. Opposite this fountain is the village of Siloam, on the eastern side. It is a wretched place, many of the inhabitants actually living in the adjoining sepulchres. We have before learned that the valleys of Jehoshaphat and Hinnom meet a little way south of the city. Where the valleys thus meet was "The King's Garden." It was a level plot of several acres, made into gardens, and watered by the stream of Siloam.

CHAPTER XXIII.

MOUNT OF OLIVES. — JERICHO.

1. EAST of Jerusalem, and just across the valley of Jehoshaphat, rises Olivet, or the Mount of Olives. It is three hundred feet higher than the site of the Mosque of Omar and the ancient temple, and a hundred feet higher than the highest point of the city. The Mount of Olives is a ridge two miles in length, running from north to south, parallel to the valley of Jehoshaphat. It may be said to form the eastern wall of this valley. Hence the tomb of the Virgin Mary, the garden of Gethsemane, and the tombs of Absalom and Zechariah, may be considered as the western slope of the mountain.

2. There are three separate peaks to the moun-

tain ridge. The middle one is the proper Mount of Olives. The southern peak is the lowest, and is called the "Mount of Offence." It is so called because Solomon built places here for the idolatrous worship of Ashtoreth, god of the Zidonians, of Chemosh, god of the Moabites, and Milcom, god of the Ammonites. Afterwards, King Josiah "broke in pieces the images," and thus abolished the idolatrous worship (2 Kings 23: 13, 14). The Mount of Offence is about opposite the place where the valley of Hinnom joins the valley of Jehoshaphat.

3. The tops of the middle and the northern peaks command an extensive prospect of the surrounding country. On the south and east may be seen the gloomy region between Bethlehem and the Dead Sea. The sea itself also comes distinctly into view. East and north may be seen the sandy plain of Jericho. Further on, the eye traces the valley of the Jordan. This valley is traced by the border of green which fringes the river sides. Across the Jordan the mountains of Gilead loom up conspicuously. Along the east of the river and the Dead Sea the mountains of Moab bound the horizon. It was from Nebo, one of the peaks of these mountains, that Moses beheld the promised land. A panoramic view of Jerusalem may be had from the Mount of Olives. The whole city gradually slopes from east to west; and to a person on this eminence spreads itself, as it were, beneath his feet. Yet the distance is too great to admit of a very distinct view of anything more than the tops of the buildings.

4. The Mount of Olives is associated with an affecting event in the life of David, King of Israel. Before his flight from his treacherous son Absalom,

he went to the top of this mount to worship God. "And David went up by the ascent of the Mount of Olives, and wept as he went up, and had his head covered; and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up" (2 Sam. 15 : 30). Very many touching events in the life of Christ are forever associated with the same mountain. It was from this spot that he warned his disciples of the destruction of Jerusalem, and of the coming woes of the unbelieving Jews (Matt. 24). It was to this mount that he retired after partaking of the last supper (Matt. 26 : 30). Indeed, the Mount of Olives was his frequent resort.

5. A road from St. Stephen's gate, across the valley, leads round the south side of the mountain to Bethany. This village was on the eastern slope, and was "fifteen furlongs," or two miles, from Jerusalem (John 11 : 18). Here was the house of Lazarus and his sisters Mary and Martha (verse 1). Jesus was on terms of the warmest friendship with this family (verse 5). He often found retirement here from the noise and strife of the city. It was the Lazarus of this house that Christ raised from the dead (verses 43, 44). "The house of Simon the leper" was also in Bethany. It was in this house that "there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat" (Matt. 26 : 7). A village still exists on the site of Bethany.

6. On his way from Jericho to Bethany, Christ stopped in a village called Bethphage (Luke 19 : 29). Here was found the colt on which he rode

triumphantly into Jerusalem (Mark 11: 1—11). The exact site of this village cannot now be determined. The Church of the Ascension is supposed to mark the scene of Christ's ascension into heaven. The idea is, however, conjectural. Considering its hallowed associations, no mountain is more sacred than the Mount of Olives.

7. About fourteen miles from Jerusalem is the site of ancient Jericho. The road "down from Jerusalem to Jericho" runs a little to the north of east. It passes through one of the most gloomy regions in any country. For much of the way rugged, lofty, and precipitous rocks wall it in on both sides. It was on this road that Christ lays the parable of the good Samaritan (Luke 10: 30—37). No region could afford the thief and robber a more inviting haunt. Even at the present day the road is infested with banditti. Not many years since, an English traveller was stripped and left wounded in this gloomy defile. Christ could have selected no more appropriate place as the scene of the parable.

8. The road leads into a large *plain*, on which Jericho was built. This plain is properly a western extension of the Jordan valley. It is from ten to twelve miles wide from east to west. It reaches to the shores of the Dead Sea on the south. On the west and north it is walled in by high and rocky mountains. This was anciently called *the plain of Jericho*. In point of productiveness the soil of Egypt hardly excels this plain. It is irrigated by all the rains which fall on the adjacent mountains. The heat is greater than in any other part of Palestine. In Bible times it was covered with groves and gardens, and palm-trees were

numerous. Jericho itself was called "The City of Palm-trees" (Deut. 34 : 3). Scattered over the plain are the ruins of aqueducts that were probably intended to irrigate the soil. The hand of industry no longer avails itself of the natural productiveness of the plain. Hence a large portion of it is now a desert waste.

9. Nothing whatever remains of ancient Jericho. There is no certainty that the present small village occupies its site. It is certain that the city was on the western part of the plain. There are numerous ruins near the mountains, two miles west of the modern village. There is much reason to think that these ruins mark the spot where the ancient city stood. A peculiar interest attaches to ancient Jericho. It was the first city conquered by the Israelites on entering the Holy Land. Spies were sent into the city, who were secreted in the house of Rahab. The information thus obtained of the fears and expectations of the inhabitants was of much assistance to Joshua and his army. The city was conquered and destroyed, and the inhabitants, excepting the household of Rahab, were put to the sword. The particulars of this conquest may be read in the first six chapters of the book of Joshua.

10. Having destroyed the place, Joshua said, "Cursed be the man before the Lord that riseth up and buildeth this city Jericho" (6 : 26). In spite of this curse, the city was rebuilt. Long after this, David said to his ambassadors, "*Tarry at Jericho* until your beards be grown" (2 Sam. 10 : 5). These ambassadors had been grievously insulted by the Ammonites. In the days of Ahab "did Hiel the Bethelite build Jericho" (1 Kings

16 : 34). It became the home of the prophets (2 Kings 2 : 4, 5). "The men of Jericho" are spoken of as aiding in the rebuilding of Jerusalem after the Captivity (Neh. 3 : 2).

10. Herod the Great conquered and sacked Jericho, but afterwards greatly adorned the city. He built here a beautiful palace, in which he resided probably in the winter. He died in this palace. During this period Jericho had a hippodrome and an amphitheatre. This was in the time of Christ. It had then become the second city of importance in Judea. Christ visited Jericho once, when he restored the blind beggar to sight : "And all the people when they saw it gave praise unto God" (Luke 18 : 35—43). While here he resided in the house of Zaccheus. The account of Christ's intercourse with Zaccheus is very graphic and beautiful (19 : 1—9). It is probable that Jericho received its final overthrow from the Mahometans.

11. A little way north of the probable site of Jericho is the mountain Quarantana. It rises abruptly to the height of about fifteen hundred feet. Tradition has selected this mountain as the scene of Christ's forty days' temptation. It is thought that from "the pinnacle" of this elevation the tempter showed him "all the kingdoms of the world, and the glory of them" (Matt. 4 : 8). There are no facts to justify this tradition. Near the foot of the mountain is the "fountain of Elisha." It is so called because the scene of Elisha's miracle, whereby its heretofore bitter waters "were healed" (2 Kings 2 : 19—22). The waters of this fountain form a perpetual stream, and continue to irrigate much of the plain of Jericho.

CHAPTER XXIV.

THE JORDAN. — DEAD SEA.

1. A JOURNEY of six miles east, across the plain of Jericho, brings us to the river Jordan. The long valley through which this river runs is sometimes called the "Valley of Depression." In the north, by the base of the Lebanon mountains, it rises five hundred feet above the level of the Mediterranean Sea. In the vicinity of the Dead Sea it has been estimated at thirteen hundred feet below it! So great a depression below the surface of the ocean is nowhere else known. This immense valley contains the waters of Merom, the Sea of Galilee, the Jordan, and the Dead Sea.

2. We have before had a description of the course of the Jordan to the place where it enters the Sea of Galilee. From the place where it *leaves* this sea to where it empties into the Dead Sea, is a distance of sixty miles. Through this country runs the main bulk of the river. Till within a few years, very little was known of the greater part of this region. Finally, Lieutenant Lynch, of the United States navy, surveyed the route. The course of the river is so crooked that in making the distance of sixty miles it runs about two hundred miles! The Dead Sea is a thousand feet lower than the Sea of Galilee, and the average descent of the river is five feet to the mile. Lieutenant Lynch discovered twenty-seven rapids. The passage of many of these is attended with great danger.

3. Much of the Jordan valley consists of these

depressions, one within another. The lowest depression is the river's channel, which in many places is very narrow and rocky. Here the rapid current dashes against the rocky sides with fearful violence. As the river approaches its termination, its channel widens, and its current is less rapid and tumultuous. Along the shores, where there is a soil, there is a border of trees, bushes, and plants. Lions, and other wild beasts, found shelter in this dense growth, in Bible times. Sometimes the rise of the river completely inundated this margin, and of course drove the wild inhabitants to the higher plain. This circumstance gives a meaning to the prophet's comparison when he predicts the divine judgment to come upon Edom. "*Behold he shall come up like a lion from the swelling of the Jordan*" (Jeremiah 49: 19).

4. The resident Arabs are acquainted with several fords of the Jordan, only three of which are known to travellers. One is near the ruins of the ancient city of Tarichara, which is not far from where the river leaves the Sea of Galilee. There is another ford near Scythopolis, which is on the site of the Old Testament Bathshean. This ford is fifteen miles further south. A third ford connects with the road from Jericho. The depth and width of the Jordan are very different in different places, and also in different seasons. Its average width may be considered as less than a hundred yards, and its average depth may be set at nine feet.

5. The opinion once prevailed that the Jordan, like the Nile, had its annual inundations, when it overflowed all its banks. There are certainly no such inundations in the present age. This opin-

ion probably arose from a wrong interpretation of certain passages of Scripture. It is said that "*Jordan overfloweth all his banks* all the time of harvest" (Joshua 3: 15). A similar statement appears in the account of the crossing of the river by the army of David. "These are they that went over Jordan in the first month, *when it had overflowed all his banks*" (1 Chron. 12: 15). Says Dr. Robinson, "The original Hebrew expresses nothing more than that the Jordan was full (or filled), up to all its banks, meaning its channel."

6. It is hardly possible that there can be any sudden rising of this river. The great bulk of its waters come from the northern mountains. As these waters all pass through the Sea of Galilee, the sea acts as a sort of reservoir to *retain* any sudden increase. Hence, below this sea the rise of the river *must* be gradual and moderate. For the same reason, the rise of the Jordan is never during, but always *after*, the rainy season. Before the increase of water from the sea can cause any great rise in the river, the rainy season is over. Hence the overflowing its banks was during "all the time of the harvest," and the harvest came after the rainy season. The only river of any importance flowing into the Jordan is the Jabbok. It comes from the mountains of Gilead on the east. It empties into the Jordan about midway between the two seas. The other streams which enter the Jordan are small, and for most of the year are dry.

7. Many striking events recorded in the Old Testament are associated with the Jordan. It was crossed by the Israelites on first entering the promised land. It was as sacred in the eye of a Jew

as the Nile was to the Egyptian. To the Christian the Jordan is hallowed as the scene of the Saviour's baptism (Matt. 3: 13—16). The exact place of this event cannot be ascertained, but it is known to have been on the eastern bank. It was probably near the ford leading to Jericho. No pilgrim fails to bathe in its waters.

8. The waters of the Jordan are received into the Dead Sea. This sea is one of the most remarkable bodies of water in the known world. In Scripture it is called by several names. It is spoken of as "the vale of Siddim which is the salt sea" (Gen. 14: 3). It is called "the sea of the plain" (Deut. 3: 17). It is also named "the east sea" (Joel 2: 20). It is the largest body of water in Palestine. Till within a few years its size has been greatly over-estimated. It is about forty miles in length from north to south, and from eight to ten miles in width. Its average depth is very great. In one place it has been sounded to the depth of thirteen hundred feet. The southern part of it is comparatively shallow.

9. Every traveller speaks of the desolation and stillness of the region of the Dead Sea. According to some estimates, its surface is thirteen hundred feet below the ocean. Possibly this is an exaggeration, yet it seems sunk in a vast cauldron. Precipitous and rocky mountains form its eastern and western sides. On the west, these mountains rise in many places nearly perpendicular. Some of them are fifteen hundred feet high. On the eastern side, the rise of the mountains is a little more gradual. Here they attain the height of twenty-five hundred feet, which is about half a mile. On both sides these mountains are wild, sterile, and

forbidding. In a few places there are fountains of fresh water, by the side of which there is always fertility and verdure. In all other places the prospect is that of a solitary waste.

10. The height of the mountains which enclose the sea generally prevents the winds from ruffling the surface. A traveller says that it seems like a "vast cauldron of metal, fused, but motionless." For eight months in the year it receives the burning rays of an unclouded sun. The heat thus engendered is almost intolerable. But three travellers have been known to attempt its navigation, and one of these died in consequence. The heat is such as to induce debility and fevers. The most frightful stories once were credited of the horrors of this sea. It was believed that nothing could live near it. It was said that birds attempting to fly across it dropped dead in its waters. Such stories are wholly imaginary. It is true, however, that nothing can live *within* it. Its water is clear, and bitter in the extreme, and is saltier than the ocean. Every traveller speaks of its remarkable buoyancy, and those who can swim nowhere else float easily on the Dead Sea.

11. The extreme heat causes a great evaporation. This evaporation leads to deposits of salt along its shores. The resident Arabs procure this for family use. The evaporation is so great as to exhaust all the waters flowing into it, and, notwithstanding it receives the Jordan, it has *no outlet*. Large quantities of asphaltum are found in various places. Hence the Roman name, the "Lake of Asphaltites." In many places may be seen large masses of salt. There are also sulphur

springs and warm fountains. Everything indicates the appearance at some period of volcanoes.

12. The western shore of the Dead Sea was the eastern boundary-line of the ancient kingdom of Judah. Some of its localities are spoken of in the Scripture history. The site of the ancient Engedi is near the middle of the western coast. When David fled from the wrath of Saul, he went "and dwelt in the strong-holds at Engedi" (1 Sam. 23 : 29). It was here that Saul fell into the power of David. The story of David's forbearance is among the most affecting and beautiful given in the Bible. It may be read in the twenty-fourth chapter of 1 Samuel. Bands of Moabites and Ammonites, coming up against Jehoshaphat, are said to have come by the way of Engedi (2 Chron. 20 : 1, 2). Twelve or thirteen miles further south, is the high rock whereon stood the ancient fortress of Masada. This fortress was renowned in the time of Christ. It was strengthened by Herod the Great as a place of secure retreat. The dark valleys surrounding it were almost impassable. It could be reached easily only by two paths, cut in the rock. This fortress was among the last conquests of the Romans in Palestine.

13. Nearly opposite the site of this fortress, a peninsula comes from the eastern side. It reaches within two miles of the western shore. South of this peninsula the water does not average more than twelve feet in depth. The southern shore is a marsh, and is very shallow. It is believed that the southern part of the Dead Sea covers the sites of "the cities of the plain," which were destroyed because of their wickedness. These cities were Sodom, Gomorrah, Zeboim, and Admah. The

account of their destruction is given in the nineteenth chapter of Genesis. The prediction "no man shall abide there, neither shall a son of man dwell in it" (Jer. 49: 18), has been fulfilled to the letter. The volcanic appearance of the whole region harmonizes with the account of the miraculous destruction of the ancient cities. Zoar, which at the intercession of Lot was spared, is supposed to have been on what is now the south-east shore of the sea.

CHAPTER XXV.

ADJACENT COUNTRIES.

1. BESIDES the localities embraced within the strict limits of Palestine, the Bible makes mention of many countries both adjacent and remote. Many hundred miles to the east were Nineveh, and Babylon, and the Chaldean plains. To the south-west, the north-east corner of Egypt almost connected with the land of the Philistines. The book of Acts and Paul's Epistles make frequent allusion to the countries of Asia Minor, Greece, and Italy, and to the islands of the Mediterranean. To give the most general sketch of the several localities embraced in these more distant countries would require far more space than this book can afford. A brief allusion to some of the countries *immediately adjacent* to Palestine seems necessary to give something of completeness to a description of the Holy Land.

2. An immense desert region, stretching from

the Nile and the Red Sea a thousand miles to the east, bounded Palestine on the south. Its present name is Arabia. That portion of Arabia which touches Egypt and the Red Sea was the scene of many remarkable events in the early history of the Israelites. This was the wilderness where Moses and the Israelites wandered forty years, while on their way from Egyptian bondage to take possession of the land of promise. Where the country juts into the north-east part of the Red Sea, were Sinai and Horeb, where God gave "the law" to his chosen people. After the conquest of the Holy Land, that portion of Arabia which was contiguous on the south and east came to be inhabited by nations who were generally hostile to the Israelites. These nations were the Amalekites, Edomites, Moabites, Amorites, and Ammonites.

3. "The Amalekites dwelt in the land of the south" (Num. 13: 29). Their territory touched the southern part of Judea, and the north-eastern border of Egypt. They were always among the most bitter enemies of the Israelites. They were the first to attack the Israelites after they had crossed the Red Sea, on their escape from Egypt. "Remember what Amalek did unto thee by the way, *when ye were come forth out of Egypt*; how he met thee by the way, and smote the hindmost of thee, and even all that were feeble behind thee, when thou wast faint and weary" (Deut. 25: 17, 18). As a retribution for their conduct in thus disturbing the Israelites, Saul, at a much later period, led an immense army into their country, and destroyed the greater number of the Amalekites (1 Sam. 15: 7). At a still later period "David smote the land, and left neither man nor

woman alive" (27: 9). Afterwards "five hundred men" of the tribe of Simeon "smote the rest of the Amalekites that were escaped" (1 Chron. 4: 43).

4. East of the Amalekites, and south of the Dead Sea, was Idumæa, or the land of the Edomites. Edom was the same as Esau, and the Edomites were the descendants of Esau, the brother of Jacob, and son of Isaac. The original name of the country of the Edomites was Mount Seir. It received its name of Idumæa from the Greeks and Romans. The nation gradually extended its borders south and east. It had ports and an extensive commerce on the Red Sea. The Edomites were always at a feud with the Israelites. Their country was conquered by David, who "put garrisons in Edom, throughout all Edom put he garrisons: all they of Edom became David's servants" (2 Sam. 8: 14). Petra, called in Scripture "Joktheel," was the chief city of Edom, and it was one of the most wonderful cities of the world. Many of the dwellings and temples were cut out of the solid rock! Hence they were called "eagles' nests." Till within a few years nothing was known of the ruins of this singular city. The temples and sepulchres which the Edomites cut in the rocks still exist, but the place is a solitude. The whole land of Idumæa is one of the most difficult of access in the known world.

5. East of the Dead Sea, and north of Edom, was the land of the Moabites. Moab was the son of Lot, and the Moabites were his descendants. They are often mentioned in connection with the Israelites. At one time, "the Lord strengthened Eglon, the King of Moab, against Israel," and

"the children of Israel served Eglon, the King of Moab, eighteen years" (Judges 3: 12, 14). At a later period Saul made war on the Moabites, and David made them tributaries to his kingdom. "The Moabites became David's servants, and brought gifts" (2 Sam. 8: 2). Mention is made of the pride of Moab. "We have heard of the pride of Moab; he is very proud" (Isaiah 16: 6). The destruction of Moab is the theme of many fearful prophecies. It may be added that the high mountains which are seen on the eastern side of the Dead Sea are the mountains of Moab. Nebo, or Pisgah, from which Moses beheld the promised land, was one of these elevations. Nebo is probably in the latitude of the northern shore of the Dead Sea.

6. North of Moab, and east of the lower Jordan, was the land of the Amorites. When the Israelites were to cross the Jordan to take possession of the promised land, it was necessary to pass through the land of the Amorites. This land was then under the dominion of two kings, Sihon, King of Heshbon, and Og, King of Bashan. Sihon refusing to let the Israelites pass through his territory, a battle ensued. "And Israel smote him with the edge of the sword, and possessed his land from Arnon to Jabbok" (Num. 21: 24). Soon after, the Israelites fought Og, the other Amorite king, "and they possessed his land" (verse 35). The territory thus taken from the Amorites was given to the tribes of Reuben, Gad, and the half-tribe of Manasseh. The Amorites were almost constantly at war with the Israelites. Some of the severest battles described in the Old Testament history took place between the two nations.

The land of the Amorites contained the mountains of Gilead, which form the eastern wall of Palestine "beyond Jordan," from Mount Hermon to the mountains of Moab. Gilead was famed for rich pastures.

7. The territory possessed by the Ammonites was east of the land of the Amorites. They had formerly possessed the country between the Jabbok and Arnon rivers along the Jordan, but had been dispossessed of it by the Amorites. This was the territory divided among the three tribes east of the Jordan. To regain the land from the Israelites which had been taken from them by the Amorites, the Ammonites went to war. But Jephthah "smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel" (Judges 11: 33). At a later period the Ammonites were defeated by Saul. Still later they provoked the enmity of David by affronting his ambassadors. David, in retaliation, led an army against them, and subdued both them and their allies. The Ammonites aided Nebuchadnezzar in his wars against the Jews. It may be added that Molech was the god of the Ammonites. It was for the worship of this god that Solomon built the "high places" on what was called the "Mount of Offence."

8. It must constantly be borne in mind that the territorial limits of the warlike nations south and east of Palestine, were even more uncertain and fluctuating than the boundaries within this country. For instance, it is impossible to make even a general statement of the boundary between the nations

of the Amorites and the Ammonites. Besides, this line of separation was very different at different periods in the history of the two countries. At one time the Ammonites had possession of a large territory by the Jordan, and at a later period the same territory was in possession of the Amorites. All through the greater part of the Old Testament, we find accounts of the wars between the Israelites and the nations occupying the adjacent countries. Frequently these nations were found united for the purpose of bringing great numbers against their common enemy, the Jews. On one great occasion Joshua fought a confederate host, so large as to seem "even as the sand that is upon the sea-shore in multitude" (Joshua 11 : 4). Though sometimes defeated, the Israelites were generally the conquerors in these wars. In the time of the prophets numerous prophecies were directed against the enemies of Israel. Finally, they entirely disappeared from history. In the time of Christ but few of the nations so conspicuous in the Old Testament wars were still in existence.

QUESTIONS.

CHAPTER I.

1. WHAT is spoken of under several names? What is this land generally called? Why has it received this name? Of what was it made the residence? Of what the place? Of what else? Of what particular events was it made the place? Of what other events? Of what are these things good reasons?

2. What name is the most common? What further is said of it? From whom received? Where did the Philistines reside? What were they, and by whom known? Hence what? Where does the name also appear? How will it be most convenient to speak of the country?

3. What is the first name given in the Bible? Of what was Canaan first? Of whom was he the son, and grandson? After the confusion at Babel, what? To whom fell the country we are to describe? How was it divided? Where does this name appear frequently?

4. What is the country also called? What is said of the name Israel? What was this people? What is said of the name Jesus? What is said of the country occupied by the Canaanites? What did the Israelites do? Hence what name?

5. What other name is mentioned? What is said of the Israelites? What is said of each tribe? What of Judah? To what was the tribe of Judah destined? What followed? What further is stated? What is the country now often called?

6. Is there still another name? Of whom was the land

to be an inheritance? To whom promised? What is added? Where does the name appear?

7. Where is Palestine located? What is said of the western side of Palestine? Of its northern side? Of its eastern side? Of its southern side? What further is said of the region south of Palestine? What is its modern name? How, then, is Palestine bounded?

8. What is said of Palestine as compared with other countries? In what other respect does it seem small? What is its extreme length? What is its greatest width? Its average width? What is its area? What must be remembered? How does Palestine compare with New Hampshire? In what particulars are they alike?

9. What places are mentioned in the Bible? What is said of Jerusalem? What as related to the places just enumerated? In what direction was Babylon, and how far distant? In what direction Nineveh? How of Antioch? Of Tarsus? Of Ephesus? Of Athens? Of Rome? Of Egypt? What is said about reaching these places? What will greatly aid the student of the Bible? In what respect?

10. How far is Palestine from Massachusetts? How as compared with England? What is its direction from Massachusetts? What is said of its latitude?

CHAPTER II.

1. WHAT is said of the political divisions of Palestine? What of its divisions while the land of Canaan? The locality of these divisions? What is probable? Who were the Phoenicians? What tribes were in the south? What tribe occupied the middle? Who were east of the Jordan? What of the Philistines? What is said of these names? What is said of the connection between these tribes and the Israelites?

2. When did new divisions take place? How many tribes of Israel? Their names? What of the tribe of Joseph? What about the assignment of territory? What about the tribe of Manasseh? What about the half-tribe of Manasseh?

3. What tribes had allotments in the north? What in the south? In the middle? What east of the Jordan?

What is said about remembering these names and localities? When did the Israelites enter the Holy Land? When did Solomon become King of Israel? How long between the two events? What of the history of this period?

4. What took place under David? What under Rehoboam? Where was this? What of the ten tribes? What of the two? What followed?

5. How was Palestine divided in the time of Christ? What were these provinces? What of Galilee? Of Judea? Of Samaria? What is said of Samaria and the coast? What of the plain? Which was the largest province, and which the smallest? What about the narrative parts of the New Testament? What may be remembered?

6. What of the country east of the Jordan? Where are allusions made to it? How spoken of? Its name in the time of Christ? How divided? Among these were what? What of Decapolis?

7. What was north of Galilee? What is said of these regions? What are they? What have we seen? What of their territory? Of the conquests of Israel? What may commence with Phœnicia?

8. What is to be borne in mind? What of modern boundary-lines? What are seldom distinct? What is said of maps.

9. What is said of the general character of the Holy Land? The first feature? The second? The third? The fourth? What may be added?

10. How is Palestine spoken of in the Bible? What is meant? How is the land particularly spoken of? What about population? What of the present condition of the country? What have made the change? What is needed?

CHAPTER III.

1. How do travellers usually reach the Holy Land? What is the first glimpse? What have we seen? Yet what? What is added? What is a good introduction to a description of Palestine?

2. In sailing towards this region what do we discover? What on the south? What of this latitude? What of the coast north of Tyre? What of the plain for this distance? What of the plain's surface? Occasionally what? How

is it sometimes? How in other places? What as a general thing?

3. What may we also observe? What of its width? In other places what? What are frequent? How with some of these? What of the boundaries of the plain? What is the average width?

4. What does the traveller notice? Many of these islands are near what? For what do they serve? What of the frequent indentures? What does a mere glance show? What is added? What of its facilities? Of its position? What does history show? Of what was it the seat? The name of the country described?

5. What of a land tour through Phoenicia? What is in the north? How known in the Bible? Who were the Arvadites? What of them? What did they do? How was the city built? What of their elevation? What of the population?

6. What do we find south of Aradus? Who were the Arkites? What of their city? Of its ruins?

7. What do we next reach? What is this? Where is its site? How situated? What of the mountain? For what is Byblus famed? What of its present condition?

8. What city comes next? How was this city known? What is uncertain? What is supposed? The ground of the supposition? What is Beirut now? Of what the centre? What is it on a small scale? What of travellers going to Palestine? Of what is Beirut the home?

9. What is said of the appearance of Beirut? How bounded? How located? What does it face? What of the ground? What is outside of the city? What view is had? What of the mountain scenery? What is said of its history? What is added? How in some instances? What happened once? What of its eventful experience? What was it at one period? Why is Beirut worthy of particular mention? What of the roads?

10. What of the routes south of Beirut? How in some places? Occasionally what? What of the route as a whole? What is said of the plain? Of the whole country? How is it further south? What of a promontory? What is on the promontory side? Its name?

CHAPTER IV.

1. WHAT is Sidon called? What of this name at first? Whence the name Phœnicia? Whence the name Zidon? What of its antiquity? Of other cities? What of Homer? What of Sidon and the Israelites? What were they never able to do? For what was Sidon famous? Of what the seat? For what particularly distinguished? What about the fine arts?

2. When and by whom was Sidon conquered? When and by whom next? How was it in the time of Christ? What of its power at this period? Of what are we informed? Of what not informed? What is said of an apostle? What of buildings? What of the streets? Of the harbor? What of the water? What does the city still have? What is said of the city and plain? What abounds? The present population?

3. Of what is the traveller anxious? What city is this? Where situated? What have we seen? What of the route between Sidon and Tyre? What of the plain? What of the mountains? What is said of its surface? Of its soil? What is observed? How about the height of the mountains? What of their tops? What of villages? What of the route further north?

4. What is seen not far from Sidon? Near what are these ruins? What is it called in the New Testament? For what distinguished? What is added of the prophet?

5. What is said of the traveller entering Tyre? What does he not forget? What does he recollect? What call to mind? Of what reminded?

6. What is believed? If so, what? What did it become? What of its streets? Of foreign products? What is said of its ships and mariners? What did Tyre do? What cities are named? From what did Tyre obtain wealth? What of Britain? Of the resources of other lands generally? What were the merchants of Tyre called? Its traffickers? What was the city called? Of what do we read? What is added?

7. What is said of the site of Tyre? Of its length and width? How far from the main land? Tyre is not what? What is said of the isthmus? Why was the causeway

built? What is said of the deep sands? What is the present condition of the harbor? What is said of the ruins?

8. What was Tyre in the time of Joshua? In the time of David? Of whom does the Bible make particular mention? Of whom was Hiram a contemporary? What of the relation between the two kings? What did Hiram do? What did Solomon in return?

9. How is Tyre renowned? After other cities were conquered, what? What of its withstanding the King of Babylon? How did it resist Alexander? How long did it resist? What was the final result? When was this? What is said of Tyre in the time of Christ? What of its importance then? What was it still? What are we informed? By whom else visited?

CHAPTER V.

1. WHAT did the Tyrians greatly abuse? What is said of its opulence? What of the people? How rule their colonies? What was their insolence felt to be? Sometimes what? What of the prophets? What was declared? How was Tyre to become? What to other nations? What is said of the enemies of Tyre? What further was predicted?

2. On entering the peninsula, what do we have? What do we see? The site of the city is what? What do we find in the southern part? What do we see in the modern hovels? What do we behold realized? Where are those words found? To what period has the chapter reference? When was this? What can nothing exceed?

3. What is said of other inhabited places? What of the whole country? Could we see it as it was in Bible times, what should we discover? What of every island? What of their influence? What of the preëminence of Tyre and Sidon?

4. What of the government of Phœnicia? What of each city? The title of its rulers? What of Hiram? What was he not? How of the colonized cities? What saying was literal? How was it in great emergencies? What resulted from the commercial greatness of Tyre? In its days of prosperity, what? What have we seen? Yet what?

5. What have we seen of the distinction of Phœnicia? It was also noted for what? How is Sidon famed? What of Tyrian dyes? What of Solomon's dependence? What did Tyre furnish him? What is said of the repute of its ornaments?

6. What else had Phœnicia? How was the soil? How in modern times? Of delicate plants? What is raised? There is also what? What of the soil in Bible times? Hence what?

7. What does Phœnicia deserve? What of the power of Babylon? What of Phœnicia? What is said of the country and cities? Of the sides of Lebanon? How of the higher elevations? What of rivers? What could nothing exceed? What of the forests and peaks of Lebanon? What should be added? What of the relations between Phœnicia and Palestine?

CHAPTER VI.

1. WHAT is included under the name of Lebanon? What are numerous? What is said of the effects of the Gospel? What of man's wickedness? What of Israel? What was added? Again, what? What of the conduct of Nebuchadnezzar? How is a certain judgment set forth? What was the desire of Moses? What would be easy? What will every student of the Bible desire?

2. What does Lebanon mean? About what do writers differ? Some say what? Others, what?

3. What will be well? To do this we may take what? What may be seen to the north? What will be accurate enough? How far from this latitude to Sidon? What is included? What is said of mountains and valleys? What in some places? In other places? What of the ridges? Of the heights? Of the tops? We find what?

4. What do we observe in particular? The direction? We see what? What does the valley form? One division embraces what? The other what?

5. What have we noticed? There is what? Of what do we not hesitate? What does the map show? The distinctive names? What else do we observe? The distinctive name of this? What about the valley?

6. What is there in the latitude of Sidon? South of

this, what? What of the separate hills and valleys? What may we now take?

7. What do we behold towards the south? What does this seem to be? Where does the region end? What is said of Nazareth? What will be recollected? How far from Sidon? What hereafter? What have we before learned? What of the hills of Galilee?

8. What is said of the eastern range? What do we discover? What of the eastern ridge? Its course? How far may it be traced? What of the last miles of the course? Hereafter what? What is seen a few miles from Anti-Libanus? What of its top? Of its appearance? It is what? To what does it belong? What is probable?

9. What have we seen? What of the inner ridge? Of its form? How does it seem? What does it close? How does it fall off? How, in comparison?

10. What does a general view south show? What is the eastern rim? The western? What is the average width? What must not be understood? There are what? What of the meaning of the word "basin"? For what will there be occasion?

CHAPTER VII.

1. To what do we now come? The highest part is where? What is added of this region? What have we from Beirut? What of the appearance of the mountain? At first, what? Above these, what? What still higher? What of the summit? What do we see to be true? What is the height of Lebanon? What does the estimate make? What is added? What can we understand?

2. What do we not discover? What of cultivation? If we ascend the mountain, what? What are we surprised to discover? Scattered along the terrace, what? What of a further ascent? What of the terraces? What of the mountaineers?

3. A two hours' journey brings us where? What of the height? Looking to the west, what do we behold? What from the plain? Facing the south, what? East of this, what? How of Anti-Libanus? What do we see down the eastern slope? Descending into the valley, what do we observe?

4. What of the average width of Coele-Syria? Of its

soil and vegetation? Of its general fertility? How watered? What of the high ranges on both sides? Hence what? What contrasts between the summits and the valley? What of the general view? How in Bible times? How of its name? What is there some distance up the valley? Of what are these the remains? What is added? What of their history?

5. What is said of the relative heights of Libanus and Anti-Libanus? What of the sides of Anti-Libanus? What has it never had? It exhibits what? What of Anti-Libanus and Scripture? What is the Lebanon of Scripture?

6. What is said of the cedars? What of the smell of Lebanon? For what are the cedars used? What of Hiram? Of Solomon? What was Solomon's request? What was Hiram's answer? What is said of the temple? For what else used?

7. What are these now? How large is the principal one? Where situated? Where will the cedar grow? Why desired? What of the size of the cedars? Of their age? How are they now as compared with Bible times?

CHAPTER VIII.

1. WHAT has been seen of Mount Hermon? What is it, properly? How is it honored? How particularly spoken of? Repeat the passage quoted. What appears? Where is Hermon frequently named? What is said of the Psalmist? Repeat the passage. What is Tabor? How is the union of brethren spoken of?

2. How is Hermon situated? What of its position? Of its appearance? Of its sides? What of the sun's rays? How far off is Hermon visible? What is probable? What is the estimate of its height? What is Hermon sometimes called? What elevation alone nearly equals it?

3. What is said of the ascent of Hermon? What have we from its top? How is it towards the north? How elsewhere? How on the west? What part of the sea comes under the view? What may be seen near the western base? What towards the south-west? What is the water now called? What may be seen still further south? What across the waters of Merom? What do many suppose this to be? What of a general view, west and south-west?

What of the eastern view? What great city is seen, and how far off?

4. What does the sight of Damascus call up? What took place on the road near this city? Where did Paul first preach the Gospel? What was formed in this city? What did the disciples do? What do many writers suppose? What of the surrounding country? What of the native people? What is the city now? Of what has it been the scene? Its population?

5. What will there be future occasion to describe? What shall we see? What may we remember here? What is the course of the Jordan?

6. What may be had from the top of Hermon? Whence issues the main bulk of the Jordan? The distance of this lake from Hermon? From Tyre? Its length and width? Its size in the rainy season? It is what? What flow into it? What of the western stream? What does it never take? What of the eastern stream? What does this stream receive?

7. What is said of the origin of one of the sources of the Jordan? Where is the fountain? What does the name Dan mark? Where is Dan? What of the stream flowing from Dan? What is said of Dan and Cæsarea-Philippi?

8. Where are these two places noticed? How are Dan and Beersheba spoken of? To what did Dan once belong? What then called? By whom conquered? What did Jero-boam do? The situation of Dan relative to Tyre and Lake Huleh? What did Josephus call the stream flowing from this place? For what reason? Where is Cæsarea-Philippi spoken of? What questions did Christ put here? What was the answer? What question was put to the disciples themselves? What answer was given, and by whom? The modern name of the place? What is it now?

9. What is said of the two sources of the Jordan south of Dan? What of other streams north of Lake Merom? What of this lake and the Sea of Galilee? What is there along this distance? What of the name Jordan? Hence what of the streams north of the lake?

10. What is said of the country between Merom and the Sea of Galilee? It is what? The average width and depth of the river? What of its course and channel? What is there a little south of Lake Merom? What is believed?

CHAPTER IX.

1. LEAVING the sources of the Jordan, into what region do we come? What have we learned? It consisted of what? What of Cæsarea-Philippi? What of Lower Galilee? Who lived here? Hence, what? What of the speech of the Galileans? What is said of Peter? What interest attaches to Galilee?

2. What did the Sea of Galilee form? Tracing the Jordan, to what place do we come? What is said of this sea? What of other localities? What would its importance justify? What of its names? What is it called in the Old Testament? What in the New Testament? What else is it called? What other name? What is its common name? How will it be convenient to speak of it?

3. The length and width of the Sea of Galilee? How is it situated? What of the hills? What of the water? Of the surface? What follows the sudden gusts? What of the course of the Jordan? What do some think?

4. The distance of the sea from the Mediterranean? From Sidon and Hermon? From Jerusalem?

5. What of this sea and the Old Testament? What of the Gospels? What of Christ and this sea? What of a city on its shore? What further is said of Christ and the sea? What of his disciples? Repeat the passage. How did Christ occasion much marvel? What of many passages from the New Testament? What of Christ's success?

6. What of the surrounding country in the time of Christ? How of the shores? Of the adjoining territory? How was the sea covered? What is estimated? Besides, what? How of the whole scene? Why will the place be remembered?

7. What can nothing exceed? How is the region now? What is not seen? How of the shores? What of the borders? What may be seen? What is difficult? What seems marvellous?

CHAPTER X.

1. To what have we referred? What of its site? What is said of ruins? Where is Capernaum named? Of

what was it the scene? How did the people continue? What did Christ do? Repeat the passage. What is its meaning? What of the fulfilment?

2. What were near Capernaum? What of the people? Hence, what? Repeat the passage. What of Tyre and Sidon? What made a strong charge of wickedness? What of the predictions? What of the localities? What disciples are spoken of?

3. What city further south? What was Tiberias? Its chief business? What have we seen? What of its present condition? What of the view from Tiberias?

4. What is there between Capernaum and Tiberias? For what noted? What place south-east of the sea? What is added of Jesus? What did he do in Gadara? Repeat the passage. What of the miracle? Repeat the passage. What of the hill? What is added of the insane man? In what was Gadara not included?

5. What is said of the preaching of Christ? What is said of Decapolis? Of Gadara? What of the people of Decapolis? What is added of Christ? What is probable?

6. What of the Sermon on the Mount? What is believed? What is there near Capernaum? Why so called? When was the sermon spoken? What was the place called? Repeat the passage. Where is the sermon contained? What of Christians visiting the mountain? What is added? What of the associations of the Sea of Galilee?

CHAPTER XI.

1. How on leaving the Sea of Galilee? What of Nazareth? Of the road leading to it? Its general course? What of those who travel it?

2. What on coming in sight of Nazareth? What is added of the valley? What on the west? How is Nazareth situated? What of the valley's width?

3. What of Nazareth and the Old Testament? What of its importance? Of its population? Of its houses? What of the monks? What can be known? What is added of Jesus? What of still existing natural objects?

4. What is said of the view at Nazareth? What of the soil? What of the route of travel?

5. What of Nazareth in the days of Christ? What did this circumstance occasion? What of the people? Of Nathaniel? Repeat the passage.

6. What of the custom of Jesus? Of his first preaching? What did they undertake? Repeat the passage. What of his escape? After this event, what?

7. What of the anticipation of such treatment? What is said of a certain precipice? What is added of the monks? What of the credibility of the monks?

8. What of the general region of Nazareth? What is said of the view? What do we behold towards the west? To the left? Towards the east? What beyond the sea? What towards the west? What is this ridge? What also spreads before us? What of Galilee generally?

9. What is there north of Galilee? What of this act? What of Jesus afterwards? What is added of his restoring the sick son to health?

10. What is there north-west of Nazareth? How situated? What is added of an apostle? What of its antiquity? Its modern name? What of the bay? What has Acre been? What of a modern warrior?

11. What is there south-east of Nazareth? For what memorable? Where not mentioned? What place near Endor? What of the account of the miracle? What is added of the miracle? How of the present condition of the place? What of the localities of Nain and Endor?

12. What on continuing the south-east course? What of the walls of Bethshan? What is added of this event? What of existing ruins? Its circumference and situation? How regarded? If so, what? Under what other name mentioned? Its modern name and condition?

CHAPTER XII.

1. WHAT is said of Tabor? Its direction from Nazareth? Its distance from Tiberias and the Jordan? What of its situation relative to other mountains? What of the plain? For this reason, what? What of the estimates of its height?

2. What of an hour's ride? How covered? What of its surface?

3. What of the view? What to the north? What else in the same direction? What is said of the supposition? What towards the north-east? Towards the east and south-east? What across the Jordan valley? What of the view to the south? What on the west? What is distinctly visible? How towards the north-west? What are near the southern feet of the mountain?

4. What of Tabor and the New Testament? How in the Old Testament? What is said of Jabin? What of Deborah? What of Sisera? With what did Sisera come? What is added of Mount Tabor? What of the victory? The result of the battle? Where is the account of the battle? What is added of Tabor?

5. What is there south-west of Tabor? Of what is this the name? Its length and course? What of its height? What of its north-western termination? Of the village of Nain? How must not Little Hermon be confounded? What is added of it? What of it in connection with the Scriptures?

6. What do we find still further south? What of its north-western base? How far from Little Hermon? What does Gilboa form? For what famous? Repeat the passage. What of Saul's sons? What of Saul? What did Saul do? What is said of his body? Where is the account of the battle given? What is added of David? Repeat the passage. Where is it found? What of Scythopolis? Of its site?

CHAPTER XIII.

1. To what do we come, on leaving the vicinity of Tabor? What is said of Carmel? What of the ridge and the plain? What of the promontory? How as seen from the water? The probable height?

2. What on ascending Carmel? What is added of the flowers and grass? How of its sides? What is there not? What of streams? What of the soil? Meaning of the word Carmel? What is added of its fruitfulness? The effect of the Gospel, how represented? How the effects of divine judgment? How else described?

3. What is said of the view from Carmel? Tracing the west, how? How to the north? To the north-east and

east? What first? Across the plain, what? What are seen entirely across the region of Galilee? If we look to the south-east, what? What to the south? What place in particular is seen?

4. What does Carmel contain? What is said of the caves? What is explained? Repeat the passage. What is said of prophets? Among these were whom?

5. With what is Carmel associated in Scripture? What is added of Ahab? What followed? What did Elijah do? What next? What was the consequence? What immediately after this? Where is the account of these things given? What is added of Mount Carmel?

6. What is said of Carmel as a promontory? Its distance from Tyre and the Sea of Galilee? From Gilboa and Nazareth?

7. What has been mentioned? What must be given? What is said of the main part of Esdraelon? What of its northern side? Its length? How of the eastern side? Its direction and length? How of the south-western side? What besides this portion? What are these valleys called? They connect what? How of the plain as a whole?

8. What of the western part of Esdraelon? As we approach the east, what? How broken? What of the whole surface?

9. What further of the western part? What of these waters? What of the river's rise and course? What of the Kishon and the rainy season? How in the dry season?

10. What of Jabin and the Kishon? What are we informed? Repeat the passage. This shows what?

11. What south-west from Tabor? How is Megiddo situated? Where famous? It was what? By whom rebuilt? What of a King of Judah? What of another king? What of the Kishon near by? The present name?

12. What south-east of Megiddo? How named in Scripture? How particularly named? What is added of the Kings of Canaan?

13. What of the three arms of Esdraelon? Hence, what of the waters? What of the name Jezreel? What of the valley of Jezreel? What further of this name?

How is the city named? What further of Ahab? What did Jehu do? The modern name?

14. Of what has Esdraelon been the theatre? Of what the scene? What further is said of it? What of Napoleon?

15. What of villages? What of the soil? How suffered to remain? What of Esdraelon in connection with other localities?

CHAPTER XIV.

1. WHAT of the name Samaria? What of the city? How situated? Where is the hill? What had the city? What of the valley? Of the sides of the hill and adjacent mountains? What do they present? Of what does every traveller speak?

2. What has Samaria? By whom and when built? Of whom bought? Repeat the passage. For what chosen? It thus became what?

3. What did Samaria continue? For what noted? What of Ahab? Repeat the passage. What of the prophets?

4. What is said of the Ten Tribes? When was this? After this, what? What still after? How in the days of the apostles? What of Philip? The result? Repeat the passage.

5. What of the Old Testament? How in some cases? What are there now? What of a church? Of a tradition? The modern name?

6. What south-east of Samaria? What are these? How presented in the Bible?

7. What of Nabulus? How in the New Testament? What of its situation and age? What in the time of Abraham? Repeat the passage. What is it now? Its population?

8. What of Gerizim? Of the western side? Of both its sides? Its height and prospect? What to the north-east?

9. What is said of another hill? What further is said of Ebal? What on its southern side?

10. What is said of the Twelve Tribes? What was written? What was then to be done? What is added of Ebal? What of Gerizim? What cannot be imagined?

What in consequence of this ceremony? To what has this custom led?

11. What of the width of the valley? What of Jacob and Hamor? What is added of Jacob? Of Jacob's son? What is there now? What did the field become? What is added of the Scriptures?

12. What is there near the north-eastern base of Gerizim? What of the traditions? What was the practice of the patriarchs? What is added of Jacob's well? What of the well now? What of the women of Samaria? What of Jesus and this well? What is added of this woman?

CHAPTER XV.

1. WHAT is said of the Jews and Samaritans? What of Jerusalem and Shechem? What did each party believe? Where does this appear? What did the woman say? How did Jesus use the occasion? What did not matter?

2. What is said in the New Testament? How of the term Samaritan? What is added of the teachings of Jesus? Repeat the passage. Hence we can understand what? Repeat the passage. What of the disciples? What is added of this antipathy? What does history record? What is Shechem still?

3. How on leaving Shechem? The distance of Shiloh from Shechem and Jerusalem? What of the road going from Jerusalem? How of the Scriptures? It is said to be where? What of the site of Shiloh? What of existing ruins?

4. What of Shiloh in Bible history? What did Joshua do? What of five of the tribes? Of the remaining tribes? For what is Shiloh famous? What was the ark? What did it become? What further of this ark? How after the conquest? How long did the ark remain here?

5. What did Shiloh come to possess? What was held here? On such occasions, what? What is named? What of the Israelites and Benjaminites? Repeat the passage. What of the elders? What did the children of Benjamin do?

6. What is said of the ark and the army? What happened? What is added of Shiloh? The consequence? It is named as what? What of its subsequent decay? What of Shiloh and Jerusalem? Where else spoken of?

7. What is there on the way from Shiloh to Bethel? For what noted? What is added of the Benjaminites? The result? What of Gibeah and Saul? What during his royal residence in Gibeah? What of Saul's son?

8. What of Saul and the Gibeonites? What after his death? What of his sons? What of Rizpah? What of the present place?

9. What is said of the Scripture account of Shiloh? Distance of Bethel from Shiloh and Jerusalem? Its present name? How early spoken of? What of Abram near Bethel? When was this? What of Jacob? What took place in his sleep? What did God pronounce in this vision? What is added of Jacob on awaking? What did he call the place? Meaning of the name? After this experience of Jacob, what? Whom did he bury in Bethel?

10. What of Bethel in the time of Joshua? What is added of Samuel? In a late period, what? What of Jeroboam? What further is said of this king? Because of this idolatry, what? What did they apply to it?

11. What of Bethel and Abijah? What afterwards? What is said of Josiah? How of its present site? Where is Bethel not named?

CHAPTER XVI.

1. WHAT is said of the place in Samaria now described? What of other places? What is difficult? How of the western boundary line? What must we always remember?

2. What of Samaria in the time of Christ? What of Tortura? What is Tortura the name of? What is said of Dor? To whom given? Why worthy of particular mention? How far from Carmel and Cæsarea? What was Dor in the days of Joshua? What of the modern village?

3. What is said of the western boundary of Samaria? What of the strip between this and the sea? What was east of this line? What of its importance? By whom built? How situated? What in the vicinity?

4. On what road was Antipatris? How far from Jerusalem? What is added of Paul? The distance to Cæsarea?

5. Of what have we already spoken? Of what is this a continuation? How known in Scripture? What belonged to Judea? What is said of this port? How spoken of in a certain book? How associated with Carmel? What of the flowers? Of its surface? What is added of it in Scripture times?

6. What does the plain present? How on the east? What intervene? What of the Mediterranean? When more extensively cultivated? In whose possession?

7. What is said of Cæsarea? It was what? How far from Jerusalem? What have we seen? By whom built? What of the labor and expense? What of its harbor? Of the mole? How was the city ornamented? What was it while in possession of the Romans? Where often mentioned? Who resided in Cæsarea? What is added of Peter? What is said of Paul? What was Felix? What of Paul and a certain king?

8. What remains of Cæsarea? What of its temples and palaces? What does not inhabit the place? Of what the home? What is added of Acre? How usually called?

9. What place south of Cæsarea? How situated? What is said of Joppa? Of what are there fabulous accounts? When did it certainly exist? What of Joppa as a sea-port? What of its connection with Jerusalem? What was landed at Joppa? What of the timber from Lebanon?

10. What is said of Jonah? When was this? How named in the New Testament? What is added of Peter? What of the miracle? The consequence? With whom did Peter tarry? What happened while here? What was the meaning? What further is said of Joppa as a harbor? Its modern name? How has it suffered? What of pilgrims? What of the present town? What does the place present?

11. What is said of a place east of Joppa? How situated? The Old Testament name? By whom built? What is said of Peter? What miracle did he work? What of Eneas? What was the consequence?

CHAPTER XVII.

1. INTO what region do we next come? Within what do we properly come? What of the Philistines? This in-

cluded what? Hence, what? What may be said? What may be remembered?

2. What is said of the cities of the Philistines? What of their reputation? For this reason, what? What of this route?

3. What were the Philistines not? Hence, what? What afterwards? What of the Philistines as enemies? What was general? At one time, what? What followed? What is said in the Old Testament? Who are mentioned? By whom were the Philistines subdued? What of the accounts of these wars?

4. What are named as belonging to the Philistines? What were these? Of what the capitals? What is added of the states? What of this circumstance? What is said of the whole country?

5. What of Ekron? Where was it? Where situated? How far from Jerusalem? For what famous? What did the Philistines find? What of the hand of the Lord? Where was the ark sent? What are we told? What did they determine? For what had they reason? What did they choose? What of the cart? What is named? What now occupies the site of Ekron?

6. What is said of the site of Gath? How far from the sea? What does Gath make? What was it? For what famous? What will be recollected? What is added of David? What is not certain?

7. What of Gath and the ark? Repeat the passage. What did the Gathites do? What of Achish? Repeat the passage. What did these words cause? How did David evade his enemies? What of Gath and the Israelites? What is added of Gath? How of the Old Testament?

8. What of another Philistine city? How far from Joppa and Jerusalem? What of its site? How at the present time? How situated with reference to a great road? Hence, what? What of Tartan? Who was Tartan?

9. Wherein was Ashdod like the other cities? It was several times what? What was a reproach? What is said of the city? How long was this siege? From whom? What was foretold? What of it afterwards? How known in the New Testament? What of Philip? What of existing ruins?

10. What south-west of Ashdod? How situated? How fortified? To whom an enemy? What is added of the Israelites? What of the adjoining country? How was

Askelon noted? What did Herod do? What is added of the city? What remain? What of the desolation? What is fulfilled?

11. What of Gaza? What did it become? Where is its site? Where was the ancient city? What may Gaza be considered? What of its relative situation? What of a military road? What of every conqueror? Hence, what? Who possessed Gaza?

12. What of Joshua? Afterwards, what? In time what happened? Who came as an avenger? Of what was Gaza the scene? What did Samson do here? What further is said of Samson? What is said of David? Hence, what? What of Alexander? What is added of the conquered people? What of the people in the surrounding regions?

13. What of the situation of ancient Gaza? Where do these now appear? What of the adjacent soil? What on the north? On the east? What goes through the place? The present population? What is said of the evangelist Philip? What of the phrase "which is desert"?

CHAPTER XVIII.

1. WHAT is said of the description of Judea thus far? It also embraces what? How do we come to Beersheba? What will this place be?

2. What on the route from Gaza to Beersheba? What of its history? After the destruction of Sodom, what? What during the famine? What of the Kings of Gezar? To whom was the place awarded? What of it in history? What do not exist?

3. What is said of the southern border of Palestine? The direction and distance of Beersheba from Jerusalem? What does Beersheba mark? Hence, what? What of the phrase "from Dan to Beersheba"? Of the phrase "from Beersheba over unto Dan"? For what was Beersheba famous? What is added of Abraham? What of a well? What of the name? What was planted and consecrated? What was transferred? What of Samuel's sons? What of Elijah? What after the captivity? What still exist? What of ruins?

4. To what does a journey north bring us? What may we remember? What do we discover? What of the

coast and of the interior? What of the hills? Of the soil? What on the hill-sides? What of the air and climate? What of the elevation of Hebron?

5. What is said of Hebron? Of its antiquity? What called at first? Who was Arba? What of the Anakims? What was the place also called? What of three patriarchs? What is said of the Israelites? To whom given? Afterwards, what? What was it made? What is added of David? Here was what? What on becoming king of all Israel? What is said of this circumstance? What is said of Rehoboam? What of the prophets and the New Testament? What is said of the site of Hebron? What still exists? What happened here? It is now what? What are visitors shown? How far is Hebron from Jerusalem?

6. What do we reach north of Hebron? Its name? Who was born here? What is said of the traveller? What is remembered? Hence, what? Of what was it the scene? What aside from these events? Repeat the passage. What is here contrasted?

7. How known in Scripture? How distinguished from another Bethlehem? What other name is given? What are shown strangers? What is an object of great interest? By whom built? What else of this woman? What does the Church of the Nativity exhibit? What was thought? What is said of the pools? What on the north-east? What do many suppose? What has Bethlehem been? How situated? The present population? What is said of a short journey to the north?

CHAPTER XIX.

1. WHAT is said of ancient Jerusalem? What is said of its importance? What of important events? Yet what? What of Jerusalem and the Jews? Of what the centre? What of the Jewish religion? What though an enemy took all the rest of Palestine? What though he conquered only Jerusalem? While the city remained, what? When destroyed, what? What is added touching the importance of Jerusalem? In what must we be unusually particular? With what may we properly begin?

2. How is Jerusalem first definitely known? What is

said of Abraham? What is thought? What is added of this supposition? How early mentioned? What of the Jebusites? Where was their capital? An army of Israelites did what? The consequence? Who were the children of Judah? What of the wars against the Jebusites? What may be added?

3. What was reserved for David? What is added of his power? What did he make of Zion? Repeat the passage. What did David do at this time?

4. What was David's first care? Where was it brought? What of Jerusalem on possessing the ark? What of David's son? His great work? The great achievement? Its site? What is added of the temple? How forever known? What was put into it? How called? How revered? And so Jerusalem became what? Repeat the passage.

5. What of Solomon's son? What is said of the kingdom? What of the tribes of Israel? What of the revolted tribes? Of the tribes of Judah and Benjamin? What of Jerusalem? What of the word Jew?

6. How of Jerusalem after the death of Solomon? How under different kings? What happened to it several times? By whom conquered? What of Jehoash? Under what particular kings did it prosper? Finally, what? When was this? What did Nebuchadnezzar do? What carry to Babylon? What of the conquered Jews? What is this called?

7. What purpose had Divine wisdom? What at the end of the captivity? Who was the leader? What of the enemies of the Jews? What of the sacred vessels, and the worship of Jehovah? What were occasions of great joy?

8. How long from the rebuilding of Jerusalem to the time of Christ? What of its history meantime? What of a few events? What of Alexander? What of a King of Egypt? Of a Syrian king? What further did Antiochus do? The city, however, did what? What of a very wicked and cruel king? A few years before Christ, what? What is sometimes said of Herod? How of Herod's temple compared with Solomon's?

9. What of the durability of the greatness of Jerusalem? What had Infinite Wisdom purposed? What is added of the Jews? What was to be accomplished?

What did Christ know? What of his predictions? Repeat the passage. What did he say of Jerusalem?

10. What is said of the fulfilment of these predictions? Titus did what? What is added of the temple? What of the Jews since the destruction of Jerusalem? Yet what of the Jews' belief? What of this expectation?

CHAPTER XX.

1. WHAT appears from the historical sketch now learned? What must we now do? What is impossible? What of its streets and buildings? What is not positive? With what must we be content?

2. What of the site of Jerusalem? Its distance from the Mediterranean and the Jordan? What sometimes called? How could it be seen? What of Abraham? On what was the city built? Formerly what? What do travellers recognize?

3. What was Jerusalem from the first? Of what do the Scriptures say much? How of every ancient city? What of the first wall? On the return from the captivity, what? What is not possible? What is thought?

4. With what is every reader of Scripture familiar? What is added of Zion? What have we seen? What further have we seen? What did Zion form? What of the wall? Of a certain valley? The height of Zion? What of its summit? Of its eastern side? What of the valley on the north and east? How now called? What on the north-east corner of Zion? What is added of this palace? What other buildings are named? What of another palace? What of a tradition? What is impossible? What is certain? What of the present condition of Zion?

5. What formed the north-west of the city? How separated from Zion? Whence the name? We have seen what? What of a Roman general? What was Acra called? For what reason? What of the present height of Acra? What not long before Christ? Of what is it now the site?

6. How of the eastern side of Jerusalem? How bounded without the city? How separated from Zion? From Acra? Which was the highest part? What is

added of the middle? How does it seem to a Jew? How was Moriah originally? What were built up? The height of one of them? What is impossible? The size of some of the stones?

7. What have we seen? What may be considered? What of the middle elevation? The northern one? The southern elevation? What did Ophel form? What is impossible?

8. Of what is much said in Scripture? What of their number? How many in the time of Christ? How on the north? What near the north-east corner? What near the middle of the northern wall? It communicated how? How sometimes called? Why had it these names? What other gate on the north? What gate on the west? What is uncertain?

9. Of what does Josephus speak? It opened how? What gate on the south-east? How did it open? What was near by? What gate on the east? What went through this? What near the north-east corner of the temple? What other gate near the temple? How sometimes called? What near the north-east corner? What were taken through this? What is said of the book of Nehemiah? What of their localities?

10. Of what does the Bible frequently speak? What did Uzziah do? What is probable? Josephus describes what? The most important? By whom built, and for whom named? Its height? How seen from a distance? What must often have rested on it?

11. What of a certain tower? How on most maps? What of the account given by Josephus? What is certain? Its height? What at the corners? What of the tower and temple? What of the tower while the city was held by the Romans?

12. What was in the castle of Antonio? What also called? What in front of the castle? What of the chief captain and Paul? What is added of Paul? Where may it be read?

13. Of what does the Old Testament make mention? Where were these? How mentioned?

14. Of what does the Bible say little? What one is called by name? What does Josephus speak of? What would seem? Of what is mention made? What does the word street mean in these instances?

CHAPTER XXI.

1. To what does the Bible frequently refer? What is added of these? Enumerate them. What were there throughout the country? What is said of their necessity? What of rivers and streams? How of the rains? What during the rainy season?

2. What were necessary for Jerusalem? Where were most of these pools? What of the largest? Of an aqueduct? What is said of the pools of Bethesda? How located in the New Testament? What is also said of this pool? These were for what? Repeat the passage. What is added of Christ and the impotent man?

3. What do we learn of Hezekiah? For what is there good reason? How of travellers? What will be recollected? What do we further read? What was this? What was called Gihon?

4. What were in the valley of Hinnom? What have we just seen? How formed? Its distance from the city? How supplied? What is uncertain? What further down the valley? Of what abreast? What did it receive? By whom spoken of?

5. What was near the foot of Ophel? What will be recollected? It was on what line? What meet near the pool of Siloam? As in Bible times, what? Hence what remark? What of Jesus and the pool of Siloam? Having anointed his eyes, what?

6. What has been discovered? What is this fountain? What connects it with the pool? What is added of Dr. Robinson? Its length? How of the upper part? What does this traveller think?

7. What is said of modern Jerusalem? What does Dr. Robinson think? With this exception, what? How of the ground? The soil how covered? What does Dr. Robinson say? What of other travellers? What of the streets? Of the houses? What does everything denote? What is literally true?

8. Who possess Jerusalem? By them what called? What of the wall? Of the gate? What on the west? What is it also called? It is nearly the same as what? What gate on the north? Near by, what? What on the east? What is added of a tradition? What on the

south? What of the southern part of Zion? How does the gate open? What besides these four gates?

9. What is on the site of the temple? Its area? Who are not admitted here? What is also on Moriah? The principal building on Zion? Who reside near by? What on another part of the hill? How many of these? What of their condition? Where not born? Why in this region? What are they not permitted to do? What is on Acra? What do many suppose? Who live in this vicinity? Who occupy Bezetha?

10. The population of modern Jerusalem? What of the relations of the different races and sects? What is added of these animosities? What is said of the Jews? What was Jerusalem in its glory?

CHAPTER XXII.

1. WHAT is next to Jerusalem in importance? Repeat the Psalm. What separated the mountains? What have we learned? What of these localities and the Scriptures? What of the names Gihon and Hinnom? The upper name? It bounds what? What of the name Gihon? Why now used?

2. What of the name Hinnom in the Old Testament? Of what is this the continuation? Repeat the passage. What will be recollected? What of the sides of the valley? Where do the two valleys meet?

3. What of the idolatries near the juncture of these valleys? What was the place called? What of the idolatrous rites? What of children? Repeat the passage. Because of these things, what? What of Josiah? Repeat the passage.

4. What is further said of Josiah? What did he then purpose? What came with this ofal? What of fires? Hence, what were associated? What is said of certain Scripture phrases? The Greek name for the valley? How translated? Its literal meaning? Its figurative meaning? What is important?

5. What near the place called Tophet? What of this field? It was also what? What is added of the chief priests? What forms the southern wall of the valley? Its

height? Whence its name? Repeat the passage. What is on the top?

6. Of what have we several times heard? What is this valley? How called in Scripture? What of the name Jehoshaphat? What is said of Joel? What is probable? What name will it be convenient to use?

7. How of the valley north of the city? How south? How where it passes the city? What of its size? How opposite the city? At its bottom what? What is this? How of the sides of the valley? What of tombs and sepulchres? What of olive-trees? What is added of Jesus?

8. What is on the east side of the valley? Opposite what? What a little further south? What is this? Within the enclosure, what? What is probable? For what to be remembered? What further south? Opposite what? Of what is there no probability? What have we seen? What village opposite? What is said of it? What have we before learned? What was there here? What is added of this garden?

CHAPTER XXIII.

1. WHAT is east of Jerusalem? What of its height? What may it be said to form? Hence, what of certain tombs?

2. What of the peaks of Olivet? Of the middle peak? How of the southern peak? Why so called? Afterwards, what of Josiah? The Mount of Offence is opposite what?

3. What of the middle and northern peaks? What may be seen on the south and east? What is added of the Dead Sea? What east and north? What further on? How traced? What across the Jordan? Across the Dead Sea? What of one of the peaks of Moab? What is said of the view of Jerusalem? What is added of this view? What of its distinctness?

4. With what is the Mount of Olives associated? What before David's flight? Repeat the passage. What of events in the life of Christ? Of what did he give warning from the top of this mountain? What further is said of his coming to this place? What general remark is added?

5. What is said of the route to a certain village? What of the site of Bethany? What house was here? What of

the friendship of Jesus? What did he often find? What is added of Lazarus? What other house was in Bethany? What incident is related of this house?

6. What is said of another village? Here was found what? How of the site of Bethphage? What is said of a particular church? What of this conjecture? What is said of the associations of the Mount of Olives?

7. What place is next spoken of? How of the road? Through what does it pass? How for much of the way? What of this road and a parable? What is added of the region? How at the present day? What happened not many years since? What of the place of the scene of the parable?

8. Into what does the road lead? What is this plain properly? Its width? To what does it reach on the south? How on the west and north? How anciently called? What of its productiveness? How irrigated? What of the heat? How in Bible times? What was Jericho called? What are scattered over the plains? How is it no longer? Hence, what?

9. What is said of ancient Jericho? Of what is there no certainty? What is certain? What of existing ruins? What is there reason to think? What attaches to Jericho? What of the city and the Israelites? What of the spies? Of the information thus obtained? What of the conquest? Where may we read the particulars of this conquest?

10. What did Joshua say? In spite of the curse, what? What is related of David? Of his ambassadors? What did Hiel do? Jericho became what? How are the men of Jericho spoken of?

11. What is said of Herod the Great? What did he build? Where did he die? What were there at this period? When was this? What had the city become? What of the visit of Christ? Repeat the passage. With whom did he reside? What of the intercourse of Christ and Zaccheus? What is probable?

12. What is north of Jericho? What of its height? What of a tradition? What is thought? What are wanting? Near the foot of the mountain, what? Why so called? What is added of the waters of this fountain?

CHAPTER XXIV.

1. To what are we next brought? What is this long valley sometimes called? Its height in the north? Its depth in the south? What is added of this great depth? What does the valley contain?

2. We have had what? The distance between the two seas? What of the Jordan in this region? What was till recently mostly unknown? What of a United States officer? What is said of the crookedness of the river? What of the descent of the Jordan? What did Lieutenant Lynch discover? What of their passage?

3. What is said of much of the Jordan valley? What of the lowest of these depressions? Of the rapidity of the current? How as the river approaches its termination? What of the shores? What found shelter here? Sometimes, what? To what does this circumstance give meaning? Repeat the passage.

4. What is said of the fords of the Jordan? Where is the northern ford? Near what place is there a second? How much further south? What of a third ford? What of the depth and width of the Jordan? How do these average?

5. What opinion once prevailed? What are there not? From what did the opinion arise? What is said? Where is there a similar statement? Repeat the passage. What says Dr. Robinson?

6. What is hardly possible? Whence came its bulk? How of the sea? Hence, what? What for the same reason? The rainy season is over before what? What is added of the harvest season? What is said of another river? From where does it come? Where does it empty? What of other streams?

7. What are associated with the Jordan? By whom crossed? How to a Jew? To the Christian? What of the place? Probably where? No pilgrim fails of what?

8. Into what is the Jordan received? What of this sea? How called in Scripture? It is spoken of as what? What else is it called? What other name? What of its size? Till within a few years, what? Its length and width? Average depth? How in one place? What of the southern part?

9. Of what does every traveller speak? What of some

estimates? Possibly what? What of its sides? How on the west? The height of some? How on the east? What do they attain here? What of the general character of both sides? In a few places, what? How in all other places?

10. What do the mountains prevent? What does a traveller say? How for most of the year? What is added of the heat? What of its navigation? The heat induces what? What were once credited? What was believed? What was said of birds? What of such stories? What is true? What is said of its water? Of what does the traveller speak?

11. What does the heat cause? This leads to what? What of the resident Arabs? What is exhausted? What are found in various places? Hence what name? What in many places? There are also what? What does everything indicate?

12. The western shore of the Dead Sea is bounded by what? How of its localities? What particular place is named? What is added of David? What of Saul and David? What of David's forbearance? It may be read where? What came by the way of Engedi? What further south? When renowned? By whom strengthened? How of the valleys? How reached? What of the fortress and the Romans?

13. What is opposite the fortress of Masada? How far does it reach? How of the water south of the peninsula? What of the southern shore? What is believed? What were these cities? Where is the account of their destruction given? What has been fulfilled? What of the volcanic appearances? What is supposed of another city?

CHAPTER XXV.

1. OF what other countries does the Bible make mention? What far to the east? What far to the south-west? What of the book of Acts and Paul's epistles? What would require too much space? What seems necessary?

2. What was on the south of Palestine? Its present name? What of a certain portion of Arabia? What was this? What of the country which juts into the Red Sea? What after the conquest? What nations were these?

3. Repeat the passage touching the Amalekites. What

did their territory touch? What were they always? What were they the first to do? Repeat the passage from Moses. What of the retribution inflicted by Saul? What of David? Afterwards, what?

4. What was east of the Amalekites? What is said of Edom? The original name of the country? What of the name of Idumæa? How did the Edomites extend their country? What had the nation? What is added of the Israelites? By whom was Edom conquered? What of a particular city? How of its dwellings and temples? Hence what? Till within a few years what? What still exist? What of all Idumæa?

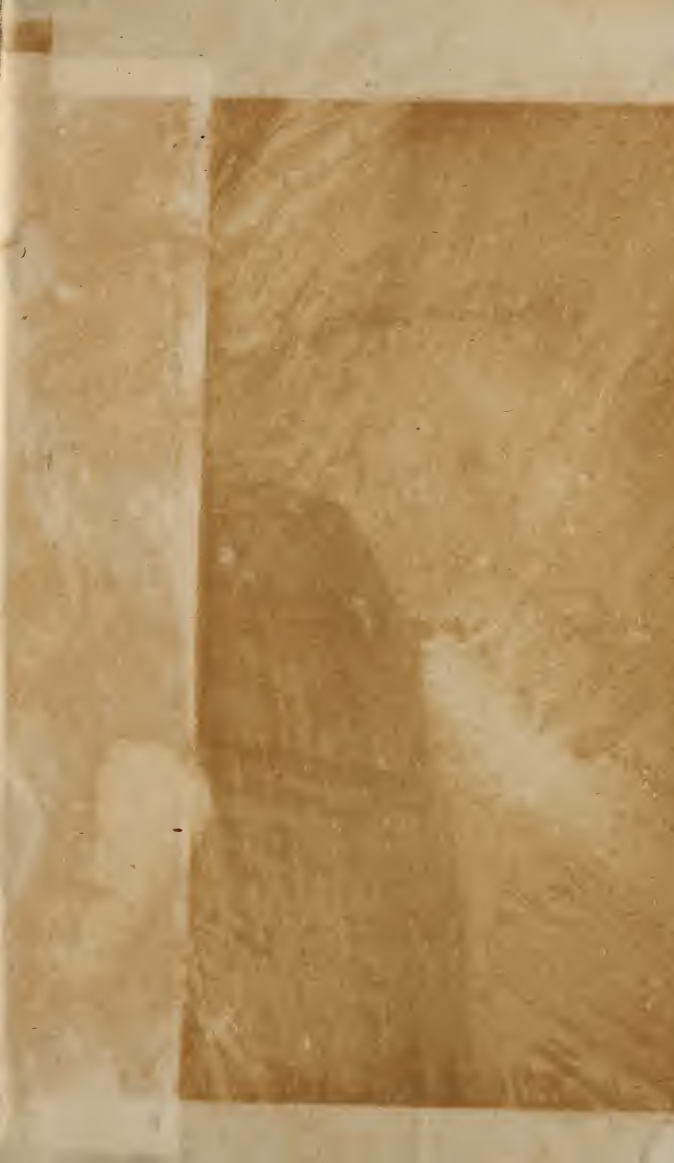
5. What north of Edom? What is said of Moab? How mentioned? At one time what? What of Saul and David at a later period? Repeat the passage. Of what is mention made? Repeat the passage. What was a theme of prophecy? What may be added? What of a particular elevation? The probable latitude of Nebo?

6. What was north of Moab? What was necessary when the Israelites were to cross the Jordan? Under whom was the land at this time? What of Sihon's refusal? Repeat the passage. Soon after, what of the other king? What of the territory thus taken? What further is said of the Amorites? What of battles? The land of the Amorites contained what? For what was Gilead famed?

7. What is said of the territory of another nation? What had the Ammonites possessed? This territory was what? For what did the Ammonites go to war? Repeat the passage about Jephthah. At a later period, what? What of David still later? How did David retaliate? Whom did the Ammonites aid? What may be added? What of Molech and Solomon?

8. What must constantly be borne in mind? For instance, what? How of the line of separation at different periods? At one period, what? What do we find through the Old Testament? There were frequently found what? What of the host fought by Joshua? Who generally conquered? In the time of the prophets, what? What finally? What is said of the nations conspicuous in the Old Testament wars in the time of Christ?







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